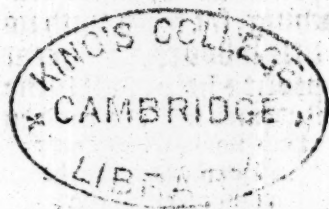




Commō

places of scripture
ordzely and after a com
pendious forme of tea
ching, set forth with no
litle labour, to þ great
profit & help of all suche
students in Gods word as
þ we not had longe exer
ise in the same, by the
right excellent cler
ke Eras. Sar
cerius.

Translated in to En
glish by Wycharde
Tauerne.



To the most hyghe, & most
excellent prince Henry the III.
by the grace of God Kyng of Englande
& of Fraunce, defensor of the fayth: Lorde
of Irelande, and in erth supreme heed im-
mediatlye vnder Christ of the churche of
Englande and Irelande, his most
humble subiect and seruaunte
Rycharde Tauerner wis-
sheth all felicite and
helthe.



Vuers mortal men
whiche either knew not
or of weykenes perfect-
ly considered not Christ
(most drad & most gra-
cious soueraigne lord)
haue diuerslye labou-
red to seke the immor-
tal name and memory: Of whiche some
because they coude not atteyn it by theyr
worthy actes, haue sought thesame by vn-
worthy and most heynous crymes, as
Pausanias, which only to get him a per-
petual name, slewe the myghty & victo-
rious King Philip of Macedonia, as al-
so he which for the same intet purposed to
haue set on fyre the most famous temple of

An Epistle

Diana in Ephesus. Others ther haue be,
e. at this hape be, men of excellent littera-
ture and eloquence, which with their pen
haue sought this popular fame, amōges
whome, euen they also whiche haue most
of all disprayed and sharpely rebuked in
others this ambicio of name, yet to theyr
owne workes wherin they haue so behe-
mently reprehēded other, could not tēpre-
ne they them selues from p̄fixinge their
own names. So impotēt a thig, so vnque-
cheable is this thirst, this desire of glory.

Agayne, other some there haue ben,
mē of most noble hert and high courage,
which haue laboured to win them renou-
me and fame, eyther by feates of armes,
or by prudently counselleng and admini-
strating cōmon weales: as Phillip Kyng
of Macedonie, Alexander the great, The-
mistocles, Phocion, the two Scipions,
Pompey, Julius Cesar, Lucius Silla,
Cicero, Pygurgus, with infinite other.
Socrates (although he knew not Christ,
yet for his great sanctimony and purenes
of lyfe a man more worthy to be reputed
a saynt then many of our Romyshe sayn-
tes) being demaunded by what wayes a
man might wyne an honest fame, answer-
red: If thou shalt apply thy self to be such
one in dede as thou desirest to be counted,
as who

to the Kynge's Maiestie.

as who shoulde saye: Wylt thou be counted a furtherer of iustyce, a good prince, a good counsellor: Then endeavour thy self to be such in dede. For vndoubtedly lyke as the shadowe foloweth the bodye, as a companion inseparable, euen so doth glory, renowne, and fame accompany excellent vertues, worthy gestes, and noble qualities, and that so moche the rather, if the same be vnloked for. Of which thing, albeit there want no goodly exmples euery where aswell in prophane hyffozyes as in the holy scriptures, yet this one acte of a woman & that a famous sinner shall at this time suffice. Mary Magdalene to whom because she loued much, was much forgiven, at a souper in whiche Chryste was present, whyle her sylter ministred at the table before all the gestes, of an exceeding zeale and loue she bare to Chryste annoynted with a ryght precious oyntment his feete, and with the very heere of her heed dreyed them agayne. Here I dare boldly saye this Magdaleyne looked for no fame by this acte, yet what answered Chryst to suche as murmured against her, and said: this oyntment might haue ben solde for moche money and gyven to the poore. Merely (saith Chryst) I say vnto you, where so euer this gospell shall be

An Epistle

Diana in Ephesus. Others ther haue be,
e at this daye be, men of excellent littera-
ture and eloquence, which with their pen
haue sought this popular fame, amōges
whome, euen they also whiche haue most
of all disprayed and sharpely rebuked in
others this ambicio of name, yet to theyr
owne woꝝkes wherin they haue so behe-
mently reprehēded other, could not tēpre-
ue they them selues from pꝛefiringe their
own names. So impotēt a thig, so vnuē-
cheable is this thirst, this desire of glōꝝy.

Agayne, other some there haue ben,
mē of most noble hert and high courage,
which haue laboured to win them renou-
me and fame, eyther by feates of armes,
or by pꝛudently counselleng and admini-
strating cōmon weales: as Whillip Kyng
of Macedonie, Alexādre the great, The-
mistocles, Phocion, the two Scipions,
Pompey, Julius Cesar, Lucius Silla,
Cicero, Pygurgus, with infinite other.
Socrates (although he knew not Christ,
yet for his great sanctimony and purenes
of lyfe a man moze worthy to be reputed
a saynt then many of our Romyshe sayn-
tes) being demaunded by what wayes a
man might wyn an honest fame, answer-
red: If thou shalt apply thy self to be such
one in dede as thou desirest to be counted,
as who

to the Rynge's Maiestie.

as who shoulde saye: wylt thou be counted a furtherer of iustyce, a good prince, a good counseller: Then indeuour thy self to be such in dede. For vndoubtedly lyke as the shadowe foloweth the bodye, as a compaignion inseparable, euen so doth glozy, renouwe, and fame accompany excellent vertues, worthy gesses, and noble qualities, and that so moche the rather, if the same be vnloked for. Of which thing, albeit there want no goodly exēples euery where aswell in prophane hyffozpes as in the holy scriptures, yet this one acte of a woman & that a famous sinner shall at this time suffice. Mary Magdalene to whom bicause she loued moch, was moch forgyuen, at a souper in whiche Chryste was present, whyle her syster ministred at the table before all the gesses, of an exceeding zeale and loue she bare to Chryste annoynted with a ryght precious oyntment his feete, and with the very heere of her heed dzyed them agayne. Here I dare boldly saye this Magdaleyne loked for no fame by this facte, yet what answered Chryst to suche as murmured against her, and said: this oyntment might haue ben solde for moche money and gyuen to the poore. Merely (saith Chryst) I say vnto you, where so euer this gospell shall be

A.iii.

preached

An Epistle

preached throughout all the world, thys
also that she hath done shall be told for a
remembraunce of her.

But nowe to reflycte my oracyon vnto
your moost royall Maiestye, surely I
can not but be throughe perswaded as
well by the continuall procedynges, as
by the successe of thynges, that not onely
your graces moost deliberate prouidence,
but also the prudente counsels of certeyn
of your maiesties faythful counseylours,
haue not proceeded of any ambition of na-
me, but of a mete zeale & ardet loue towar-
des the publyque weale, and furtheraunce
of Gods sacred trouth. Wherefore where
so euer throughout the worlde the aboly-
shment of the byshop of Romes vsurped
power shall be bruted or cronicled, there
also shall be reaported the moost glorious
actes of Henry the eyght Kyng of En-
glande, as chiefe funderer and worke of y-
same. And semblably where so euer hys
maiesties noble actes shall be bruted ther
also shall not be forgotten the memozye of
certayne his counsellours, namely of the
Lorde Cromwell, so worthe a counsel-
loue of so worthe a prynce.

But agayn lyke as renowne foloweth
excellent vertues, so enuy pursueth high
renowne. I saye, it is not possible but
suche

to the Kynges Maiestie.

suche as haue the gouernaunce of thyn-
ges, and be in great authoritie shal be ha-
ted, maligned, enuyed, euyl spokē of amo-
ges the multitude. Alexander the greate
when it was shewed him that a certayne
leude person had spoken many despytful
wordes of him, answered to such as were
aboute hym. Surely I tell you, it is prin-
cely and a thinge appropyed to a great &
noble man, that when he hath done well,
he shall be reapoited euyl. So erroneous
is the iudgement of the people, so pestife-
rous is the enuye of malicious and des-
pitefull persons. Whorion the Atheniense
was a counsellour moche more profytable
then pleasaunt. Demosthenes contrarily
was rather a pleasaunt counsellour the pro-
fytable. Thys studied moche to folowe
thaffections of the people, the other egre-
ly respysted the same wyth hys holosome
counseils. When on a tyme they mette to-
gyther, Demosthenes thus greted Who-
riō. Wyth goddes immortal, Whoriō, yf
people of Athens begyn ones to rage,
they wyll surely kyll the. Trough, sayde
Whorion, they wyl kyll me in theyr rage,
but thee will they kyl. When they come to
theyr ryght wyttes. Doubteles (mooste
myghtye and redoubted Prince) it can
not be dyssembled, but a certeyne of
A.iii. your

your graces counseyl be highly praysed,
extolled, and magnified of many: So a-
gayne on the contrary part, they be en-
uyed, malygned, and hated of others, na-
melye of suche as eyther haue enuye at
theyr vocacio, or be yet styll roted in theyr
popyshe supersticion. Of these some per
chaunce in theyr furyous rage, wolde de-
lyze theyr deth.

But agayne the same yf at any tyme
they shall retourne to their right wyttes,
wyl rather wyshe (as not a fewe already
haue done) the confusion of suche, as haue
meynteyned them in theyr rebellious su-
persticio. I meane the byshop of Romes
priuy adherentes, who without question
do hate all thinges that tend to the aduanc-
ement of gods honour, and detection of
theyr cloyed hypocrisie.

But as the Lorde of hostes hathe hy-
therunto protected and directed youre ex-
cellente Maiestie and certayne of youre
moost faythfull counsayllours agaynst
the mooste vngodly and pestilent conspi-
racyes of youre ennemyes in all your af-
fayres: so I beseeche him in suche wyse to
poure out his grace vpon the rest of your
graces lounge subiectes, as we all togi-
ther with one accorde, folowynge youre
highnes as oure heed and myghty shep-
herde

to the Kynge's Maiestie.

herde maye vtterly vomyt out of vs all
papisticall benym, and hertely at last im-
brazse the pure and syncere verite of gods
moost holy worde. To the illustracio and
settinge forth wherof, as it is not vnknou-
wen, howe moche youre moost faythfull
counseyllour myne olde mayster and syn-
guler good Lorde, my Lorde prync seale
hath conferred and holpen, so of his stu-
dyous procedynges and circumspecte per-
seueraunce in the same, this onely thinge
sufficiently declareth, that nowe of late he
hath impelled me to translate in to En-
glish this boke of Erasmus Sarcerius
a treasure inestimable vnto Christe me,
in which boke he hath so compendiously,
so absolutely and frutfully handeled all
common places of the Christen religion,
as neuer afore this time hath ben done of
any, namely in suche forme.

A dangerous pece of worke doubtles-
les, and full of difficultie it is, so to handle
these maters as shall in all poyntes satisfie
the expectation of the readers, as declara-
reth eloquently wytyng to youre most
redoubted maiestie, & excellēt clerke Phi-
lip Melanchthō in his Epistle besore his
common places, whose iudgement thys
Sarcerius foloweth welnerein al thiges
Onely in this they differ. & Melanchthon

A. b.

direct

An Epistle

dyrecteth his stile to the vnderstandynge onely of the learned persons wel exercised in scriptures. This tempereth his penne also to the capacite of yonge students of scripture and such as haue not had moche exercise in the same.

Now it hath ben an olde prouerbe and not without cause celebrate of all ages. (Quot capita, tot sensus) so many heades so many wyttes, I graunte & godly & learned men in the princypall Articles of our faythe do not varye, but do constraunte synge all one note, yet neuerthelesse in other dysputable mattiers (in whyche it is not mete for euery man to wade) as predestinacion, contingentye, freewill, and suche lyke, there hath ben alwayes, and yet is some dissencion, so that what one alloweth an other disprayseth, what one disproueth, an other approueth. And yet it can not be denyed but there is one synple infallible trowth who so can attayne it.

The cause of thys blindnes is, that sthens the fall of Adam, at whiche tyme mankynd was depriued of the similitude of God, vnto whiche he was fyrst create, mans wytte hath ben so darkened and his nature so spotted and rankred with synnfull vice, that he cā not but be wayped

to the Kynges Maiestie.

ped in infinite errors. Onely God hath perfect intelligence, and is true in hys wordes. Omnis autē homo mēdax. Ther is no man but he lyeth, but he erreth, but he both disceyueth & is disceyued. Well is he y erreth leest. Saint Augustyn wrote very moche, but agayne he retracted moche. It is not possyble for one man bothe to wypte moche, and to write all thynges true that shall nede no reprehensyon. In a longe worke (sayth the Poet Horace) a man maye other whyles lawfullye slombe. Neyther do I speake thys bycause I know any notable errour in Sarcenius.

But forasmuche as the iudgementes of men be variable, and namelye in thys kynde of wyptynge, it is verve harde to satisfie all mens myndes: Therfore if eyther this excellēt clerke Erasmus Sarcenius in his wrytinges, or I in my trāslation shall not throughly answere to your maiestyes and other mens expectaciō: It shall apperteyne to a Chyistian modestie to interprete all thynges vnto the beste parte.

As for exemple: It is not vnknown what great alteration hath latelye ben amonges lerned men concernyng freewyl. Some haue put freewyl in no thinges, some on y contrary parte haue gene at cūte

An Epistle

to meynstayne freewill in all thynges. A
gayne, other goyng in the meane betwen
both these extremes, as Melanchthon &
this Sarceri⁹, w many other excellēt cler
kes, haue denied freewil onely in spiritual
morcions, and that also in such persons as
be not yet regenerate and renued by the
holy ghoſt, and yet in ſ mean ſeaſon they
take it not ſo awaye, but they leue them
also in ſpirituall morcions a certeyn inde
uour oꝝ willinge, which indeuour neuer
theleſſe can ſyniſhe nothyng, onles it be
holpen by the holy ghoſt. This (after my
poze iudgement) is the ryghteſt & trueſt
waye.

But now, if accordyng to the varietie
of mans iudgement, the ſame ſhall not
forth with appere to others, let them not
incontinently damne and gyue ſentence
of other mens wꝛitynges, but diligently
enſerche the ſcripture, which is the onlve
rule & touche ſtone, wherewith we ought
to trye the trouthe from the vntrouth, the
pure and ſyncere doctrine from the cor
rupt and hypocriticall. If they ſhall ſynd
any thing ryghter oꝝ better then this doc
trine let them louyngly imparte & com
municate their waye vnto vs, yf not, let
them uſe this waye with vs.

But what ſo euer this boke is (foꝝ to
your

to the Kynge's Maieſtie.

your graces moſt exacte iudgement I re-
fer it) lyke as by the impulſion and coun-
maundement of my ſaid old Maſter my
Lorde priuy ſeale, I haue tranſlated it in
to our vulgare tong: So his lordſhip hath
willed me (wher as els I wold not haue
ben ſo bold) to offre and dedicate the ſame
vnto your moſt noble & redoubted ma-
ieſtie, to thintent that where as he dyd la-
tely prefer me vnto youre graces ſeruiſe
in the office of the ſignet (for what quali-
ties he eſpied in me I ca not tel) I might
at leſt teſtifye and declare vnto your high-
nes my prompt & redye mynde to do your
grace ſuch poze ſeruiſe as to my habilitie
maye extende. And ſo conſequently that
this boke vnder your maieſties protectiō
and patrociniē may the more plauſibly &
gredylpe be deuoured of the people, for
whoſe onlpe cauſe and edificacion youre
hyghnes and ſuch as be your moſt pru-
dent counſaylers haue prouyded dyuers
holſome bokeſ to be ſet forth in engliſhe.

In dilatvng of which ryght excedvng
and hyghe benefyte with inſynpte other
wrought to the ineſtimable vtilitie of the
people, I will not further at this preſent
procede, onely I beſeche our Lorde, that
lyke as your hyghnes hath hyther vnto
with moſt prudent, godly and gracyous
meanes,

An Epylle to the R. M.

meanes, wonderfull ye holpen the state &
publyke weale of youre graces most flo-
rishinge realme, so your Maiestie may
procede, & to thende perceuer in the same,
to the glozy of G D D, youre highnes ho-
nour, vnitie of your subiectes, welthe of
your realme, derogacion of the bissshop of
Romes vsurped power, reioyse of youre
welwillers, confusion of your graces ad-
uersaries. Thus moost myghtye, moost
hygh, and moost gracious soueraigne lord

I commit your hyghnes to the ho-
lye Trinite, to whome be all
honour, prayse, and glo-
rye for euer mo-
re. Amen.

DOMINE SALVVM
FAC REGEM.

A Compendious forme of teaching
 of discipline, declaring the common and
 principal places of our Christen religio,
 wonderfull necessary to all such as
 be desirous to know Gods
 trouth, and his sa-
 cred worde.

Of God. Cap. I.



GOD is one certein diuine being What
 of essencie, consistyng of thre per- god is.
 sons: that is to weic, God the fa-
 ther, the sonne, and holy ghost.

This diffinition is approued of A proba-
 holy scripture, which by the name cion.
 of godheed, calleth these thre persons, as moze
 playnly shall appere in the perticular intreating
 of eche person.

By the determination of the counsel of ffrece, What
 God is one diuine beinge of essencie, which both God is
 is called, & also is God, eternal, vnbodyly, vnpar by ffe con-
 table, an immense power, wisdom, goodnes, the sell of
 maker and preseruer of all thinges, both visible, ffrece.
 & inuisible, and yet thre persons of al one being,
 and power euerlasting: the father, sonne, and ho-
 ly ghost.

God is not deuided in partes, for there is but ffor ar-
 one god. Verben, o Israel, (saith the scripture) ies of
 the Lorde thy God is one Lorde. God.

But forasmuch as holy scripture assigneth di-
 uine essentie to thre, therfore the fathers haue
 found out the name of person, to auorde manre
 errors. Now, by the name of parson is ment a
 substance indiuisible, vnderstandyng, &c.

for

Common places

Of God **C** Forasmuche as god hym selfe is the creatour
no cause and maker of all, therfore he hath no cause
Ro. xi. d of his beinge. For as Paul saythe: who hath gi-
uen vnto him first, that he mighte be recompen-
sed agayne?

So that god (as witneseth also Gregory) is on-
ly cause of causes.

The effe **C** The effectes and workes of god be these: to
fecies of creat and maynteyn that he hath created.

God. For the power and diuinite of god (sayth Paul)
Rom. i. is euerlasting. Now, the power and diuinite of
god to be euerlastyng, is nought els, but that
god createth, gouerneth and mainteyneth his
Ac. xvii. creatures euerlastingly. In him (as it is saide
Psalm. in the actes) we liue, we moue, and we haue our
cxli. being. He giueth (saith the prophet) escam omni
carni, meat to euerie creature. Also his effectes
be: To loue his creatures because he maynteyn-
eth the.

Exo. xx To be merciful, patient, pitiful. To
Rom. ii. heare his humble suiters, for (Prope est deus inuo-
Ps. cxli caribus eu) God is at hand to them that cal vp-
on him. To forgiue sinnes, for onely god by him
selfe is righteous. To punish sinnes, for he visi-
teth the wickednes of the fathers vpon their
Ex. 14. children (as Moses saith) into the thirde and
i. Reg. ii fourth generaciō. To tryng down to the graue,
Deuter. and to seth vp again. To kyll and make alpye
xxxii. agayne. These workes and effectes of god be not
casuall or accidental but naturally appropriate
to God and euerlastyng.

Contra **C** Contrary to god, is what so euer is repugs-
ries to naunt to him and his nature, as: To deny with
God. ihe Symonians that God made the world. To
graunt with Basilides & God is a created mind.
To graunt w Colobarus and others, that be-
side

side one true God, there is yet an other furious god, whiche is also maker of the worlde. To graunte with the Gnostekes, y nature of god to be a substance of soules. To graunt with the Appellites, that there is one god good, and an other bad, made of the good. To graunt to the An thropomorphites, god to be an ymage of a corruptible man. To graunt with y Maniches two goddes. To graunte with the Epicurians, that god regarded not mens matters. To graunt that god knoweth not some thynges. To bynd god to any certeyn place. For in the boke of Deu teronomie thou shalt rede thus: Understande therfore, and turne in to thy hert that the lord he is god in heuen aboue, and in erth beneth. To graunt to the Philosophers, that god is an element. To graunt with some philosophers, that god had beginning. To graunt that god anye other way maye be lerned and vnderstand then by his worde.

Deu. 4 c

Of God the father. Capi.ii.

God the father, is first parson in Trinite, first cause of our saluacion, whiche hath blessed vs with all maner spiritual blessing in heuenly thynges by Christe, and whiche hath chosen vs before the foundation of the worlde that we shuld be holy and withoute blame before hym, and which hath predestinate and orderyned vs to be his chyldren of adoption, thzough Christ Iesu.

¶ This definition is certein, taken forth of saint Pauls epistle to the Ephesians.

¶ The father hath no former causes, but is himselfe the cause of all.

What god y fa-
ther is.

Probacion. Eph. i. 3.
no cause
of the fa-
ther.

Common places

[T]his affirmeth S. August. in his booke de trinitate & vnitare dei. cap. ii. sayinge: the father hath geuen to al that be, the cause of their being, and him selfe hath receyued the cause of his being of none other.

No diu **[G]od the father is one onlpe person, and not sion of 3 the father, sonne and holy ghost together, as certaine heretikes haue taught.**

[T]he effectes of God the father be after a worldly maner gathered of the fatherly affecti- ons and circumstaunces whiche be incident to an erthly father, to thintent that we moztall men may the better vnderstande the workynges and propertyes of God the father, as, To loue, To cherishe his, To haue care of his, To chasten his, that he maye saue them, To nourishe his. These effectes oz workes of the father be eternal, euen as he is eternal. More effectes oz effectes euery where in scripture do appere, where mention is made of the loupnge kyndenes towardes man of god the father. And herunto maye also be added the workes a litle afore attributed to god: for the scripture calleth the father by his own proper name god. But albe it after the example of a humane father, the properties of god the father be set forth, yet he exerciseth them not after mans fassyon, for god was oherwise affected than is man. A worldly father maye promise his sonne a thing, and afterward not fulfill the same: but god the heuenly father deceyueth no, but kepeth promyse: according to the wordes of Walam the prophete, wher he saith: God is not as a man, that he can lye, noz as the sonne of mā, that he can be chaunged. Also it manpe times chaunceth, that the worldly father regardeth not his

his sonne: but God our spirituall father can not forget his children.

C It is repugnaunt to this doctrine, to deuyse god the father to be the first cause of our saluation: To graunt god the father to haue had beginning: To graunt with the Archontikes, that the god of the lawe and of the prophetes, is not the father of Christ: To graunt with the Sabellians, that the selfe father is the sonne and the holy ghost. Also that f. father suffred: To graunt with the Metangelimonies, that the sonne is in the father, as one vessel in another: whiche error at this day the folish Annabaptistes haue renewed. To graunt that the officiers or workes of god the father shall at any tyme cease.

Contra
ryes of
heresies

Of God the Sonne. Cap. III.

God the sonne Iesus Christ, second person in Trinite, is the expresse and sufficient ymage of the inuisible god, wherein the will of god the father thine appa-
rauntly, and wherein man (as it were in a glasse) may beholde what thinge he ought to do that might please god the father.

What
God the
sonne is

That Christe is the expresse ymage of the father, is proued by the epistle to the Hebrewes, where it is written thus: whiche sonne being the brightness of his glorie, & expresse ymage of his substance, &c. Also that he is the ymage of the inuisible God, is confirmed by S. Paul to the Collosi, saying: which is the ymage of the inuisible god, first begotten of all creatures. Of the shining of the father in Christ spebeth Paul, where he saith. For it is God that commaunded the lght to shene out of darknesse, who hath shyned in your hertes to giue lght of the know-
ledge

Probat
this dis-
tinction.
Hebr. i. a

Coll. i. c

ii. Corin
iii. b.

Common Places

1. Pet. .2d ledge of the glory of god in y face of Iesu Christ.
 Finallye in the first Epistle of Sayncte Peter.
 Christ is propownd vnto vs an exemple whom
 we shoulde folow.

an other Christ is the very and the only sonne of god,
distinction begotten without beginning of god the father,
of god veray god, not made, but whiche hath ben at the
sonne. beginning, equal to the father, promysed of the
 father vnto Adam, Abraham, and other holye
 fathers, to redeme mankynde lost by the fall of
 the first parentes, very man, borne of the virgin
 Mary, whiche to take awaye the synnes of the
 holic worlde suffered, and was crucified, whiche
 the thyrde daye rose agayn to lyfe, sitting nowe
 on the right hand of god the father, a mediator
 for al that beleue in him, from whens also he shal
 ones come to iudge the quicke and deed.

Probacions of this distinction.

Psalm. ii. Thou art my sonne, I haue this daye begot-
 ten thee. And agayne: I shal be father vnto him,
 and he shalbe my sonne. Also in the gospel: Out

Mat. ii. of Egypt haue I called my sonne. The father
 also sayde him selfe: This is my wellbeloued

Mat. iii sonne. Undoubtedly Christ is the very sonne of
 god (that is to wete) the naturall sonne, begot-
 ten of the father, euen as lyght of lyght, but wth
 out beginning, none otherwise then wordes are

Ioh. i. a begotten of thinges. As Iohn in the .i. chapter.
 sayth. And the worde was God. Thomas also

Rom. ix cried whan he felt his maisters sydes: My god.
Col. iii. c. Moreouer Paul calleth Christ god. And to the

Collossians he writeth: that in him dwelleth all
 the fulnes of that godhed corporally. But ye shal
 vnderstande that Christe is in suche wise god,
 and the sonne, as he is not after mans maner be-
 gotten,

gotten, nor as a treasure made. For Saynt
 John in his gospell begetteth thus of the se- **Joh. i. 2**
 conde parson, sayinge: In the begynnyng was
 the word. &c. wherunto Paul agreeth in his epi-
 stle to the Philippians, where he writteth: which **Phi. ii.**
 whan he was egal to god. Lo here he maketh the
 sonne egal with the father. Also Christe sayeth
 him selfe: I and my father be one. Now, to Adā
 promyse was made of Christ in gene. iii. To A-
 braham in gene. xii. & xvii. To thother holy fa-
 thers the promises made be sprede in sundry pla-
 ces of scripture. The ende of the promises is the
 redemption of mankynde, gene. iii. (Ipsum con-
 teret caput tuum,) that is to save: That sede **Gen. iii.**
 (meanyng Christ) shall treade thee on thy head.
 In gene. xvii. to Abraham he sayde: In thy sede **Ge. xvii**
 al nacions shalbe blessed. The occasion of the re-
 demption was the dāpnacion gotten by the fal of
 the first parentes. Of the manhode of Christe
 teacheth vs the prophet Esay, saying: Lo, a vir- **Esa. vii.**
 gen shal conceue. Also the epistle the Hebzues, **Hebz. ii**
 where it saith: In al thinges it became hym to
 be made lyke vnto his brethren, that he myght be
 merciful. The comen Crede sayeth: Borne of
 the virgin Mary, whiche proueth also the rest,
 how Christ suffered, and was crucified. Also how
 he rose agayne, whiche was for this onely pur-
 pose, to take away the synnes of the hole world. **Esa. lvi**
 This was longe before prophered of Esay,
 which saith: But he was wounded for our wic-
 kednes: he was smytten for oure offences. And
 John in his Epistle sayeth: for the synnes of the
 hole world. And lest we shuld thinke that Christ
 hath now fully crecuted his offyce, and hath no-
 thinge a do, ye shall vnderstande that he setteth

Common places.

Rom. 8 f on the ryght hande of God the father, makinge
intercession for vs. This testifieth S. Paule
sayinge : whiche also is on the ryghte hande, of
God, and which maketh intercessiō for vs. And
at last he shal come at his seconde comminge to
declare hym selfe the sonne of God in maiestye,
that the good may be glorified, and the wycked
destroyed: as wyresseth the crede or symbol A-
postolique and the. xxv. chapter of the euangelist
Mathewe.

Procau- As touching creation or beyng, Christ hath
ses of no cause, for he nerther was created nor had
Christ. his begynnyng of any other, but was from the
begynnyng together with the father, as saint
Iohn writeth. In the begynnyng was h word,

Ioh. ii. a and the word was with God. But forasmuch as
the scripture calleth Christ the sonne, therefore
After a in respect of the father to discern the persons,
maner of and their offices (after the vsage of scripture)
 h father we make the father cause of h sonne, al humaine
is cause cogitation layde awayne.

of h son. Christe is one, one person in Trinite, made
No di mā, being himselfe God for our cause, not that
son of he is two or diuers thiges, but is very God &
Christe. mā: neither so that he is seuerally priest & king,
priest in the spiritual kingdō, & king in h kyng-
Psa. cix dom of the world, but is together priest & kinge
in the spirituall kyngedome for euermore.

the effect- The workes or officies of Christ ought to be
tes or gathered of the hole Christ, which now sytieth
workes on the right hand of God the father, very God
of christ. & mā. h workes of his māhod, as to eat, drinke,
slepe, wake, & such lyke, now that he is glorified,
he ceased, neither came Christ to h purpose that
he shuld exercise the perpetuall. But besides
those

Those effectes & workes of þe māhode, ther be yet
other appertaininge chieflie to our saluaciō, which
shal indure perpetually: as to saue þe people frō
their synnes: To take away þe synnes of þe world;
as Iohn baptist witnesseth, saying: beholde the
lābe of God which taketh awaye þe synnes of the
world. To iustifie, as the Apostle Paule recoz-
derh, saying: Being the iustified of faith by Iesu
Christ. To satisfy for our synnes, to be a mercy
stocke for our synnes, as Iohn thapostle writeth
in his epistle. To be our mediatur & peax ma-
ker: to become the priest & bisskop for euermore;
as in the. cix. psalme appereth. And þe because of
intercessiō, as witnesseth Paul to the Romains
saying: whiche also maketh intercession for vs.
Also thapostle Iohn where he sayeth. Because
we haue Christ our spokelman or aduocate with
the father. To be king & captaine. To be lord o-
uer the people of God, Iere. xv. To be the one
ly shepherde & bisskop of his churche, as Eze-
chiel had prophesy, sayinge: I wil rayse vp vnto
them (saith God) one onely shepherd, euē my ser-
uaunte Dauid, he shal fede the, & he shalbe their
shepherde. I the lord wilbe their Lorde, and my
seruaunte Dauid shalbe their prince. To this
accorde the prophet Ieremye, sayinge: Be-
holde, the tyme cometh (sayeth the Lord) that
I will rayse vp the ryghteous braunche of
Dauid whiche shall rule. And saincte Peter
where he sayeth, ye were as shepe gone astray,
but nowe ye are conuerted vnto the shepherde
and Byschoppe of poure soules. To be the
heed of his churche. And he is the heed sayeth
S. Paul of the body of the churche. And to the
Ephes. he saith: And he hath geue hi to be hee

Ro. b.

Esa. lxi.

i. Ioh. i. a

Gal. iii.

romo. ii.

Pla. cix

Ro. viii.

i. Ioh. ii

Iere. xi.

Ier. xv.

Ezechi.

xxviii.

We Da-

uid is bñ

derstand

Christe

cominge

off stock

of Da-

uid.

Ier. 23. b

i. Pe. i. d

Collo. i.

Ephes. i.

Common places

- Col. ii. d** ouer al vnto h church. Also to h Colloſſias: For obieyning the hed, wherof al the body by iointes and couples receyuing nourishment and beyng compacte and knyt together encreſeth with the increace of god. To be the hed corner ſtone elected and precious. Ecce pono in Sion lapidem. Lo, I put in Sion a ſtone. &c. To be the foundation of all ſainies as Paul ſaith. Builded vpon the foundation of the apoſtles and prophetes. Theſe and ſemblable effectes or offices of Chriſte appeare in holy ſcripture, of which many the biſhop of Rome doth fondly and ſoliſhly chaleng vnto him, contrary to the eternal ſhepherdſhip and biſshoperich of Chriſt. But in gathering theſe offices and properities of Chriſt, ye muſte take good heed leaſt becauſe of his. ii. natures ye chaunce to fall in errour. For when we ſpeake of the offices and workes of Chriſt, we ſpeake of the hole Chriſte, as he now ſitteth on the righte hand of God, very God and man. ¶ Becauſe Chriſt Jeſu the ſonne of God is one, for whoſe cauſe we be reputed righteous and do pleaſe God: therfore there haue ben many which by the institution of Sathan, haue ſtudied to take away, diminiſh and plucke from vs this Chriſt. And all the heriſpes againſt Chriſt do conſiſte for the moſte part in the diminiſhing and derogacion either of the parſon or of the workes of Chriſt, as to graunte with the Ari-ans that Chriſt is not naturally god, albeit they graunt the word to be perſon. To graunte ſo that Paul Samofatenſis that the word, or (as it is which is called in greke) Logos, is not a perſon, but only verbum, the thought or knowledge of the father, all one that is with the father. To graunt with Seruetus that the

**Contra-
ries or
hereties**

the (word) was no parson before it toke mans nature. To graunt with the Sabellians and Priscillianistes, that Christ is the same that the father is. To graunt with the Donatistes that Christe the sonne is of lesse power than the father. To graunte with the (Metangismonites,) that Christe the sonne did enter into the father as a lesse vessel into a greater vessel. To graunte to the (Appollinatistes,) that the flesh of Christ and the word haue al one substance. To graunt with certaine (Origenians,) that Christe is a creature. To graunt with certaine other (Origenians,) that Christ if he be compared to other holy men is the trouth selfe, but if he be compared to the father, so is he a yre or lesynge, & that Christ doth so muche dyffer from the father as thapostles do fro Christ. To graunte wth the (Necians,) that h selfe Christ is father & hoyle ghost. To graunte to the (Sethians,) h Christe is the sonne of Pope. To graunt with the (Carpocracians,) that Iesus was but mā, & naturally borne of father and mother, & receiued a soule, which knew those thynges that were heuenlye. To graunt with the (Simonians,) h Christ dyed neither cum nor suffre any thing of the Jewes, but that one Simon in the tyme of (Tiberius,) came to the peoples thinkynge in the parson of the sonne. To graunt to the (Valentinians,) that Christ set of h father brought with him a spiri- tual & heuenly body, & that he toke nothyng of Mary, but passed by her onely as thorow a pipe of a cōdite or conueiaūce. This herese one (Pel- lificartus,) at this day hath renewed. To graunt with the Archontikes, h Christ was not borne of woman, neyther had any fleshe in dede, or dyed, or suffered

to save:
worde in
h Latyn
transla-
ciō is in
Greke
(i which
tonge .i.
John
wrote
hys gos-
pell) lo-
gos, whi-
che signi-
fieth in-
different
lia word,
and a
thought
of minde

Common places

of suffred any thing, but that he sained his passion. To graunt with the Appellites, that Christ neither brought his flesh with him from heauen, neither toke it of Mary, but gat it of the elementes of the world, which he rendred agayne to the worlde, ascendynge agayne withoute fleshe in to heauen. To graunte with the Paulines, that Christ was not euer, but that he toke his beginninge of Mary, and that he was a pure man. To graunt with the Maniches, that Christ came onely to deliuer mens soule, and not the bodies. And that Christ was not in very fleshe, but shewed to our senses a counterfaiete shape of fleshe, and neither dyed ne rose agayne. To graunte with certayne heretykes that Christ was alwaye, but not alwaye the sonne, whiche name (they saye) he first receyued when he was bozne. To graunte with one Marcus, that Christ not betely, but opinatynely suffred. To graunte with certayne olde heretikes that the godhead of Christ suffred whan his flesh was hanged on the crosse. To graunt with the Seleuciās, y Christ sitteth not in fleshe at the ryghte hande of God the father, but hath put it of and layed it in the Sonne taking occasion of the psalme that saith. (In sole posuit tabernaculum suum. that is, he hath put his tabernacle in the Sonne. O grosse heretikes. To graunte with some that the hole Christ sitteth not on the right hande of God the father. To graunte the foresayde offices of Christ the here be executed onely in heauen of hym, and that of the the same are to be exercised here in earth of the papistes pope, contrarie to the place of the psalme before remembred. (Tu es sacerdos in eternum.) Thou art the priest for euermore. And contrarie to

Opinatynely, is to oure thikinges an opinion.

the here be executed onely in heauen of hym, and that of the the same are to be exercised here in earth of the papistes pope, contrarie to the place of the psalme before remembred. (Tu es sacerdos in eternum.)

Thou art the priest for euermore. And contrarie to

Of the holy ghoste. fol. vii.

re to the eternall bishopricke of Christe . To graunte that there is an other mercymaker, mediatoure and intercessoure for oure synnes then Christe , as they do , whiche set by saintes by workes in place of Christe . To saue that Christe onely merited or deserued vnto vs the firste grace , onely inclynynge vs to loue God, but that we be saued by oure workes . To saue with the Nazareis, and diuerse other false Apostles that the rites and ceremonies of the olde lawe be necessarie to Christen men.

the heresie of saintes men.

Of the holy ghoste. Capi. IIII.

The holpe ghoste is the thirde person in trinite, verie God , not made, nor created , neither begotten , but procedynge of the father and sonne , and flowynge from the father and sonne together substance allye , to thintente he myghte leade vs into all trouthe , illumynate and hallowe vs to the trouthe , and kepe vs in the same , expowynge , declarynge and glozefynge Christe , confyrmyng the inheritaunce receyued in Christe for whiche he is also put as a pledge or earnest by God the father.

what the holy gost is.

That the holpe ghoste is the thyrde personne in trinite and verie God , the places and textes of scripture folowynge do proue . In the gospel of Math. Christe commaundeth his discyples to baptise all nacions in the name of the father, the sonne, and the holpe ghoste. This proueth the holpe ghoste to be the thyrde and also a distincte parson. S. John also in hys Epistle proueth the same sayinge : The father,

Probations of this distinction. Math. xxviii. b

i. Joh 14

sonne

Common places.

Gen. i. a sonne, & holy ghost, these thre be one. In Gene.
the first chapter also is writtē: & the spirit of the
psalme lord was bozne vpon the waters. Item in the
cxix. b psalme. **Cxxix.** whither shal I go from the spi-
rite. Also in **John. i.** And I saw the spirit of the
Joh. i. c. lord as a doue. Now, the holy gooste is therfore
God, for asinuche as he quickneth, haloweth and
comfozieth the inward mindes which worke can
not be but appropiered to & godhed. Moreover,
scyth scripture assigneth these workes to the ho-
ly goost, it will haue vs truste surely to tholpe
goost, that he both will and may perfourme the
same. But to trust, is a worship annexed to God
only. The article of our faith teacheth the same,
I beleue in the holy ghost. Furthermore, where
we said the holy ghost is not made, nether crea-
ted, this we added for thauoydng of the name
of creature. Gendred or begotten he is not, for
the scripture vseth the woorde of procedng.
For tholy ghost is said to proceade of the father
and sonne, as Christ him selfe sayeth in the gos-
pel of **John.** When that consoztoure commeth
Joh xvi whome I shall sende you. &c. whiche proceadeth
of my father he shall beare wytnesse of me. Doe
here ye se that the holy ghoste is sente of Christ
and proceadeth of the father, and that the fa-
ther and the son be discerned from & holy ghost.
That substance the tholy ghoste floweth of the
father and sonne, is added, leeste thou shouldest
thinke tholy ghost is inferiour to the other two
S. Au- parsons. For as **S. August.** in his vi. boke (de-
gustine. crini sayeth. Tholy ghost is somewhat common
(as much as it is) to the father and sonne, but
this commonnesse is consubstantial, and coeter-
nal. The other part of the diffiniciō is clere and
proued

proued by the. xiii. xv. xvi. chapter of the Euan-
gelist John, where the said worke and officis of
tholy ghost be discribed. That finally tholy ghost
is an earnest or pledge geuen vs of God, it is red
in diuerse places of Paules epistles.

¶ Tholy ghoste in respect of his beyng hath
no cause syth at the begynnyng he is weth the
father and sonne, euerlastyng God.

¶ But in respect of proceeding, the father and
sonne be in maner as causes. For as before is
shewed, tholy ghost is said to procede of the fa-
ther, and therefore sometyme in scripture he is
called the spirit of f father, as Christ saith. It
is not you that speake, but the spirit of your fa-
ther. And other whiles he is said to be the spirit
of the sonne, as where Thapostle sayeth: God
hath sent the spirit of his sonne into your har-
tes. And in an other place. He that hath not the
spirit of Christ, the same is none of hys.

¶ Tholy ghost is one, and the thirde person in
trinite called by sondry names in scripture as in
the psalme, & in the epistle of John f is called an
unction or an anointinge. In the gospel of John
a cōfourtoure. Paul calleth hym the earnest of
our inheritaunce.

¶ Otherwhiles this worde spiritus (in englysh
spirit) is takē very largely, for a stirig, a mouig
nature or power, for f wind, for life, for motions
or passions created in men, as wel good as euil.
But in this place it signifieth a spirituall na-
ture, for as Christ testifieth God is a spirite.

¶ The effectes or offices of tholy ghoste maye
be numbred these: To leade in to all trouthe.

To call, to lychten vnto the trouthe: This he

ii. cor. i.
Ephe. i.
Ro. 8. b.

No cau-
ses of f
holy go-
stes be-
yngc.

Joh xv

Wat. x. c

Roma.
viii. b.

No par-
tes of f
holy go-
st
Joh ii. c
Ps. +4. b
Joh 16 b
Eph. i. b

The sig-
nificati-
ōs of spī-
ritus.

gc. viii a
Joh. 4. c

The effe-
tes of f
holy go-
st

1002-

Common places.

Joh. 16. he worketh by the word preached. To hallo w. to
 preferue in trouth. These workynges appeare
 euery wherem scripture. To expound. to declare.
John. to glorifie Christ. To reprove the world of in-
xiii. xv. stice, of fenne, and of iudgement. To comforte,
 and. xvi. wherby he is called a comfortoure. To cōfirme
Joh. 16. b the cōsciēces vpon the trouth of the word, and
Ro. viii. vpon thineritaunce receyued in Christe. To
 endow the church with al maner of gyftes. To
i. cor. xii. geue that we may speake with fyered tongues.
Ro. xii. that is, that mightely and boldly we maye con-
Act. ii. a fesse the worde. To make new the hole mynde of
 man, from whence afterwarde do procede spiri-
Gal. b. tual frutes, true faith, true awe of God, chari-
 tie and such lyke, for the lawe can not trulye be
 done onlesse fyrste the holy gost be receiued, whē
 Christ geueth. To prospeere & further the word
 preached that it may speedly go forwarde. And
 for this cause thapostle wissheth often times the
Ro. 8. d holy gost to be geuen to the churches. To helpe
i. cor. xii. oure infirmities. To praye for the weake. To
Luc. xii. serche the depthes of God. To teache wha. to
 answeere persecutours. To be a token of the
 true lybertie and enfranchement from the curse
 of the lawe accordyng to Paul that saith. Where
 the spirite of the Lord is, there is liberty. Now,
 the holy gost is called the spirite of the Lorde be-
 cause the lorde sendeth and giueth it. Of these
 workes or officies of the holpe ghost, some tho-
 ly ghost worketh by the word, and other some by
 inward operation withoute the woorde prea-
 ched. And albeit the outward preachinge of
 the worde shall ones cease, yet suche officies of
 the holy ghost shall not cease as be euertlastyng
 lyke as hym selfe is euertlastyng, and wo. he.

by the euerlastyng and vnperishable woorde. Whoeuere the holy ghost is come to execute the sayde offices, not of hym selfe, but sent of God the father, and geuen of Christ the sonne. Wherefore also tholy ghost can not be presente wythout Christe.

C To this doctryne, and to the nature of the holy ghoste is contrarie: To saye, after thopinion of the Grekes, that tholye ghoste proceedeth not of the father and sonne ioynly, but onely of the father. To graunte wyth certayne Origenians, that tholye ghoste is a creature. To say with the Macedonians tholye ghoste is not of the same substance or beyng, of which God the father and h sonne is but a creature. To saye at this tyme with Campanus, that the holpe ghoste is not the .iii. person in Trinite. To holde wyth the Socerians, tholye ghoste is vnlyke to the father. To graunte with the Donatistes that tholye ghoste is inferioure to the father and sonne. To saye wyth certayne heretikes, that the selfe holpe ghoste is not geuen, but onely hys gyftes whiche is not tholye ghoste owne selfe. Agaynste whome dysputeth S. Augustine. To graunte wyth certayne Anabaptistes that tholye ghoste is not a personne of the trinite, but onely a doue whiche God miraculously ded sende ones or twyse. To graunte wyth other Anabaptistes, tholye ghoste is onely a power of the father and sonne, & not a God or a parson of hym selfe. To say agaynste the open texte in the actes of the apostles, the promyse made of tholye ghoste vnto the apostles, was fyrste fulfilled in certayne heretikes named the Cataphryges and the Manichees.

Contra
rees or
hereskes

Campanus.

august.
lib. 20. xi.
de trinitate.
anabaptistes.

Act. ii. 8
Ioc. ii. 3

To

Common Places

To graunt a man maye attemp to the knowlege of the trowth or worde without tholyghost. To graunt that anye man maye continue in that trowth which he hath professed without the assistance of tholy ghost. To graunte any persō may be borne agayne into a new life & workes allowed of god wout tholy gost. To graunt with s̄ folish papistes, that the pope is here in earth the executor of the holy ghost, he to declare & expounde the wil of Christ. To graunte and defende to the blasphemous reproche of the holy ghost, that all papistical counceils, yea though they be repugnant to the open worde and gloze of Christe haue proceeded, & be confirmed of the holy gost.

The heresy of papistes

Intolerable antichristes.

The definition of predestination.

probacion of definition.

Ephe. i. Mat. x. c

Prouer. xvi. a

Eph. i. b ii. Ti. i. c

Of predestination.

Capitulo. v

Predestinacion is the sure preordinaunce of god, wherby all thinges coe to passe, aswel inward, as outward workes & thoughtes, in all creatures accordig to s̄ appointmēt of his wil.

This diffinition to be good, is proued by S. Paul, where he sayeth, God worketh al thinges accordenge to the counsel of hys well. Also oure sauour Christe sayeth. Are not. ii. sparowes solde for a farthinge, and none of them falleth on the grounde without your father. To thes agreeth Salomon in his prouerbes sayinge.

The lord worketh al thinges for him selfe, yea, and the wicked also to the euil day. Paul to the Ephesians. Accordenge to the pleasure of hys well. Also to Timothe. Accordenge to his purpose and grace. But for asmuch as al creatures hange of thordinaunce of nature, whiche God of his free will hath ordered. therfore al thinges do not folow nor come to passe of mere and simple necessitie, but by the processe and course of nature

nature so of God ordeyned . Yea , and also in
mens thoughtes and doynges there is a free
choyse, and therfore sinnes do procede and haue
therfore proceeded of the free choyse of mā. But
to thintent a mans conscience may be defended
and armed from despayre , yf we wyl wysely
speake of predestination, we muste ferche oure
begynnyng at the gospel, whiche is an vniuer=
sal promysse. And we muste euermore haue re=
course to predestination of condicion , whereof
we shall speake hereafter, as for example: Yf the
chyldezen of Israel shal walke in my commaun=
dementes, they shal be saued. Yf thou shalt re=
ceyue the gospel, thou shalt be saued . Where=
fore S. Augustine also agreeth, sayinge : God
dyd predestinate man to be obediente vnto hym,
and to abstayne from tastynge of the apple that
was forbodden hym : but yf he woulde be dyso=
bediente, to dye . Suche is thende of the hole
predestination (as farforth as appertayneth to
men) that we shoulde knowe we be predestinate
vpon this condicion , that yf we receyue the
worde, we shal be the chyldezen of God , whome
God hath chosen , to make vs hys chyldezen by
adopcion, as S. Paule wytyenge to the Ephe=
sians declareth . And this condicion is proued
by the vniuersal promysse of the gospell. Nowe
that some of vs be damned , this is because we
belene not the Gospel. Wherefore also the apo=
stle saith: yf a man wyl purge him selfe fro such
(meanyng wicked doctrynes, for of the he spake
a lytle before) he shall be a vessel sanctified vnto
honoure , mete for the Lorde, and prepared vnto
all good woorkes . Also here vnto per=
teyne

Augustine de
predesti=
natione.
capi. ii.

Eph. i. 4

ii. ii. ii. 1

Common places.

terne such places of Scripture as doe promyse
 an vniuersall grace, whereby a mannes consci-
 enceought to lyfte it selfe by agaynste suche
 a faultes as hys reason maketh of predestina-
 tion, as thys vniuersall promyse. God wylleth
 all men to be sau'd. God wylleth not the death
 of the sinner, but that he tourne and doe repen-
 taunce. Also: Come vnto me (sayeth Christe)
 al ye that laboure & are laden, and I shal refresh
 you. Undoubtedlye it is an extreme madnes a
 man to vex hys mynde wth vnfruitfull ques-
 tions concernynge predestiniacion, whereas he
 maye comforte hym selfe with the generall pro-
 myse of grace, and with sure tokens, that he is
 chosen to be sau'd as by these tokens: to geue
 credite to the gospel, to desire & to receyue mer-
 cy offered by the gospel, to endure in fayth to the
 last ende. It is great folly to doubt whether thou
 be predestinate vnto saluacion, whē thou hearest
 the woorde, when thou beleuest the woorde,
 when thou delytest in the woorde. It is an o-
 ther maner of thyng with the wycked persons,
 whiche can not but be vncertaine and euer in
 doubt, because they lacke the woorde, whiche
 who so euer hath not, must nedes be bitterly de-
 stitute of al solace: Pea, suche be constrain'd to
 despayre and to thinke al euyl of predestiniacion.
 Wonder it is that predestiniacion doeth so tor-
 ment mens mindes sithens nothyng is moore
 certayne then & the same is set forth vnto vs to
 our comforte, so that by patience and consolaci-
 on of scriptures we myghte haue hope. And no
 doubte yf the mooste diligent Apostle S. Paule
 had wist predestiniacion shuld haue hindered the
 cōfortes of godlye persons, he wolde not so ofte
 haue

1. Ti. ii. a
 Eze. 37. b
 mat. xi d

Tokens
 of electiō

Ro. 8. f.

haue made mencion of it in his epistles.

¶ But for as much as some men receyue not the gospel, and therefore consequentlie doe perishe, it is nowe to be sene howe they deserue their dampnacion yf predestinacion takerh awaye the libertie of oure will (as *Alala* and others haue thoughte) I see not howe God can be excused that he is not the causer of synnes, wherfore *S. Augustine* semeth verie reghetlye to saye in thys wyse. It is verie folyshelye spoken that the predestinacion of God worketh in all men, whether it be to good or to euill, so that to eyther of them men be of a certayne necessite compelled, sithens in the good men a will is to be vnderstande not wythoute grace, and in the euill men a will is also to be vnderstande wythoute grace, whyche wordes of *Augustine*, maye thus be declared. In that we receyue the good, beleue the worde, and kepe it to the ende, thys proceadeth of grace, whiche prepareth oure will, whyche our will afterwarde doeth beleue the worde, and desyreth and receyueth the promyse offered by the worde. On the contrarie parte, in that the euill menne receyue not that is good, nor beleue the worde: Yea, and yf they beleue it, do agayne forsake it to their dampnacion, thys cometh of their freewill, in whyche they stande euill and wycked personnes forsaken of God, tohome God may iustelye forsake, as it shall be sene vnto hym.

Alala.

Augustine quest. xxiii.

¶ Another diffinition of predestinacion against the assaultes of reason subtellye desputynge in mennes consciences vpon predestinacion.

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Another
dissini-
tion.

Predestinacion is a sure election by
wherche God hath elected vs in hym
selfe afore the creation of the worlde, to
thende we myghte be holpe and faultles
before hym by charite, to make vs hys sonnes
throughe Iesu Christ in hym selfe, accordynge
to the pleasure of hys wel.

¶ The probacion of this dissini-
tion.

Eph. i. a ¶ This hole dissini-
tion is taken forth of Paul.
The parson that choseth is God. And where as
we sayde in hym, and before the creation of the
worlde, by this we exclude the merites of oure
workes, as the example of Jacob and Esau
brought in of Paule in his Epistle to the Ro-
mynes declareth. The final cause of predesti-
nacion, is that we myght be holpe. &c. by Iesus
Christ whiche woordes also take away merite.
The cause efficient of predestinacion, is the plea-
sure of gods wel.

The cau-
ses of
predesti-
nacion.

Eph. i. b

ii. Timo

i. c.

¶ Now, that predestinacion is not our deserte,
and that of it no cause resteth in vs against the
scholemen openly appereth by the open places
of scripture, as in the texte before remembred
of Paule, accordynge to the pleasure of his wel.
Also in the latter epistle to Timothee, where he
sayeth, whiche hath saved vs, and called by an
holpe vocacion, not accordynge to oure dedes,
but accordynge to hys owne purpose & gracc.
Furthermoze wrytynge to the Romynes, he
maketh the mercye of God the cause of elec-
tion, where he concludeth sayinge: It lyeth
not in mannes will or runnyng, but in the
mercye of GOD. To this agreeth Au-
gustyne. Elegit deus quos voluit gra-
tuita misericordia. GOD hath chosen whom he
would

rom. ix. c

S. Au-

gustyne.

woulde of hys free mercey . Also in another place, he saierh: Predestinatio est diuine voluntatis per gratiam electio. That is, Predestinacion is the election of Gods wyl by grace.

Of Predestinacion there maye be two partes . The one is called Predestinacion of alligacion , and the other Predestinacion of condicion , accordynge to the diuision of Augustine in hys booke of Predestinacion . Alligacion is the necessitie of thynges presente, as when a thyng is sene to be presente by Gods foresyghte , that same muste nedes be, although it hath no necessitie of Nature : as that all men be mortall, it is necessarye, God so proupynge. Predestinacion of condicion, is: As yf Adam eate of thys Appple he shall dye. If Israell shall walke in the waye of the Lord, and shall kepe hys commaundementes, of Con- he shall be saued . If thou receyuest the Gos- pell, and styckest faste there vnto to the ende of thy lyfe, thou shalt be saued , but yf thou receyuest it not, thou shalt be dampned.

In thys parte of Predestinacion we oughte to comforte oure conscience, when we be vexed with the iudgement of reason, contrarye to the vniuersall promyse of the Gospell. But of these partes we shall speake more in the tytle of contingencie or chaunce , whyche chaunce because the auncient fathers of the church woulde not take awaye, they seme to haue inuented the foresayed partes .

The principall effecte of Predestinacion is set forth in scripture to be iustificacion, whiche is gr eatlye in the matter of Predestinacion to be considered, if we couer to saue our consciences,

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that it be not strycken downe with the thronge of infinite questions. And thus commeth predestinacion to be esteemed by hys effect, if we compare it to iustificacion as with y final cause. For God hath chosen vs, to iustifie vs, to adopt vs to hys chyldren, and to rewarde vs with the everlastinge kyngdome, accordynge to the sayinge of Paule in hys Epistle to the Ephesi. Also accordynge to the sayinge of Christe hym selfe in the Gospell of Math. where he sayeth: Come ye blessed chyldren of my father, inherite ye the kyngdome prepared for you frome the begynnyng of the worlde. Furthermoze, iustificacion is y principall effecte or worcke of the Gospell, but the gospell is a vniuersall promyse, wherefoze by the vniuersall promyse must predestinacion be iudged, and yf we doe so, no occasion shal anye moze remayne to vex the mynde with anye perticularite. But to make all thynges the clearer, these argumentes folowynge shal be here ryght necessary to be reterened.

Ephe. i.
Math.
xv. f.

An argument.

The Gospell is an vniuersal promyse. Ergo, iustificaciō (whyche is the effecte thereof) muste nedes be an vniuersal promyse. The former parte of my argumente called the antecedent is playne, for the Gospell is not bounde to circumstaunces: Yea, and manye places of scripture of the vniuersal promyse proue the same, as the texte of Christe. Come vnto me all ye that laboure and are laden, and I will refrethe you. Also the sayinge of Paule. Deus vult omnes homines saluos fieri. God wylleth all menne to be sauēd. The argument holdeth from the cause to the effecte. An other argument.

mat. xi. d

i. Ti. ii. a

an other argument.

Iustificacion is vniuersall.

Ergo

Ergo predestinacion also (whiche is the cause of iustification) is vniuersall. Thys iustification, whych is the worke and effecte of predestinacion, hath the hys sure foundation in scripture, where so euer mencion is made of the speciall cause of oure callinge, as in the place aboue mencioned of Paule to the Ephesians. Also the Romayns whome he hath called, the same he hath also iustified. Item in the first Epistle to the Corinthians. GOD is saythfull by whome ye be called into the felowshyp of his sonne Iesu Christ oure Lorde. These and semblable sentences, are circumlocutions of iustification.

Ephe. i.
Ro. x. b. a
i. cor. i. b.

Of iustification the worke of predestinacion proceade also oither effectes, as to be assured that we please GOD. To knowe that we be the sonnes of GOD. To knowe that we can not be plucked frome Christe, for, whome GOD the father hath geuen to hys sonne, no manne canne take frome hym. To knowe that we be glorified, accordenge to the sayinge of Paule, whome he hath iustified, them also hath he glorified. To knowe that we haue euerlastynge lyfe. For to thys effecte we be iustified. To knowe that we be gouerned and defended of GOD. These and lyke effectes of Predestinacion well knownen, it appeareth that holie Scripture speake not in vayne of Predestinacion, eyther to make vs afrayed, or to dyue vs to dyspayre: Yea, I dare boldlye saye, yf Predestinacion be wryth her effectes well considered and dyuen in to the hearie, there is nothyng stronger then it to plucke by a mannes conscience, but contrarye, where Predestinacion nakedlye withoute

Predesti-
nacion
wel consi-
dered is
a greate
solace &
conforte
to good
menne.

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her effectes is considered by the iudgemente of reason, so there is nothyng moore readye to destrope the conscience, then is Predestinacion: Wherefoore, when we be bered aboute Predestinacion, it is oure owne blame, whyche doe not measure it by the woorde of GOD, but by reason of manne, whych reason strithens euerye where it is blinde in matters of God, why shoulde it here see any thyng?

The Aunciente fathers also of the church doe confirme and ratifie the foresayd effectes of Predestinacion. **August.** in his booke De bono perseuerantie, calleth the effecte of Predestinacion, the apposition of Grace. Also **Origen** vpon the eyghte Chapter to the Romaynes hath these wordes, he that is iustified, semeth therfoore to be iustified because he is predestinate.

Contraries to predestinacion. Contrarye to Predestinacion. To graunte that Predestinacion is to be iudged of reason, lawe, or of oure worthynesse. To graunte Predestinacion to be particuler, whyche erreure disturberh the Conscience, maketh incertaine the promyse, ouerwhelmeth faythe. To denye the Predestinacion of condicion. To holde wth the scole menne, that there is some cause in vs of Predestinacion.

To save Predestinacion taketh awaye Contingencie or chaunce. To holde because al thynges chaunced by Predestinacion, that GOD therfore is cause of synne, frome whyche erreure the grauntynge of Contingencie doeth deliuer vs, which teacheth that man sinneth of his fre will, as here after moore playnely shall be declared. To graunte wth **Alaia**, and others

thers to be no lybertye of wyll, bycause of Predestinacion.

To graunte wth the scole menne, that oure worthynes & merites be the cause of Predestinacion vnto Justification and euerlastynge lyfe. To graunte anye other finall effecte of Predestinacion then Justification.

To denye wth the Epicurians the diuine Predestinacion, sayinge: GOD hath no care of hys thynges created, and forsaketh them. To disturbe the Conscience of manne wth the Superstitious inquirye of Predestinacion.

The C-
pictures,

Of Contingencie or chaunce.
Capitu. vi.



Contingencie or chaunce semeth at the fyrste face to be wyppd awaye of Predestinacion. Therefore nowte lette vs see howe both maye be saued. Thys shall be of we graunte to reasonable creatures some choyse and lybertye in suche thynges as be subiecte to the Iudgemente of reason.

Contingencie therefore is whereby thynges created in matters subiecte to reason be nowte what chaunged, altered and fall in to these and those tinges, by reason of the choise they are made of, and lybertye graunted them of GOD at their creation.

We saue in matters subiecte to reason lest the people shuld thincke al thynges happen by chaunce se herof.

C. b. and

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and contingentlye . Of fre chorse receyued in creation whyche suche thynges as be create haue in affayres subiecte to the iudgemente of reason, doubteyth no man . For albeit God maketh and kepeth thynges , forseeth and determyneyth thynges that happen or chaunce, yet he hathe create and made them reasonable creatures , that is whyche be led wth free wll and chorse in suche thynges as be vnder the iudgement of reason . All whyche thynges shall be moze apparaunte when we shall begynne to create of frewll .

The
cause of:
chaunce.

¶ The cause of chaunce is the fre wll whyche thynges created take in maters subiecte to reason , wherefore sith nature was ordeyned wth the franke and free wll of God , the naturall necessitie is not merely and symplely necessary, but for because it was so appoynted and ordeyned. Also in mens affayres and doynges frewll is cause of chaunce or contingencie . Therefore synne cometh and hathe come of the fre wll of the deuyll and of man, as further shall be declared in the tytle of synne . And because it is a blaphemyng of God to saye God is the cause and authour of synne, therefore contingencie maye not be denyed, to chintente we maye impute to the deuyll and to manne that thyng whyche blasphemouslye shoulde elles be imputed and put vpon God . Augustyne hathe a ppye sayinge where he sayeth. (Fieri non potest vt per quem a malis surgitur per eum in mala decidatur.) That is, it can not be that by whome we ryse from euils, by hym we shuld fall downe into euyls.

A sayinge
of Augusti.

Contingencie

Contingencie is not deuoyded properly in to partes, but yet that it maye be the better vnderstande, the distinction folowynge is necessarye. Of necessities some be absolute or vnderstande, as it is necessarye that God is good, ryghteous, true, wyse, &c. And some necessities be not absolute, but because the thynges do so folowe, and this is called the necessitye of consequence, as: it is necessarye that Jerusalem be destroyed, it is necessarye that the kyngedome of Israel perishe, and suche lyke.

These be not of theyr owne nature necessarye, but after that they be ones determyned and appoynted so to be, then they muste nedes come to passe, or because they folowe of some former causes as it is necessarye that heresy'es maye be, because the deuyll hateth God and the gospel. These of theyr selfe nature (I saye) be not necessarye, but contingente and chauncynge. For this consequence or folowynge, taketh not awaye the lybertye of wyll.

But of this matter ye maye see more in the common places of Philip Melancthon, and in Melancthon's commentaries vpon the Epistle to the Romanys.

But forasmuche as August. seemeth to declare these partes of contingencie or chauncynge, I thinke it good to shewe forthe his deuysyon, who wyrteth in this wyse.

There be two necessities, the one symple, as it is a necessitie that al men be mortall. The other of condicion, as if a man knowe that one dothe walke, it is necessitie that he walketh. For if a man assuredly knoweth, it can be none otherwyse then he knoweth. But this necessitie draweth

The partes of contingencie.

Necessitie absolute

Necessitie of consequence

to in his common places.

August

xxiii. cap

iiii.

Necessitie simple

Necessitie of condicion

ie of consequence

not

Common places

not to it that symple necessitie. For this necessitie whyche I call of condicion, is not made of the proper nature, but of h̄ puttyng to of h̄ condicion . For no necessitie dyueth hym that walketh wryth hys well, to walke, although then when he walketh it is necessarie that he walke. Semblablye yf a man se a thyng present through the prouidence of God, the same is of necessitie, albeit it hathe no necessyrie of nature, &c.

Effect **res of contin-** **gencie.** ¶ The effectes or woikes of contingencie be in thynges subiecte to reason all fre doynges, but yet not without the foreknowledge of God, as to be altered: to be chaunged: to do this or that.

¶ Thynges create to fall in to thys or h̄ chaunce, not of an absolute necessitie, but because they be so create and ordeyned, whyche neuertheless God may at his pleasure otherwise chaunge, alter, and lede into other doynges and accions. But those creatures lefte to theyr fre wyl may aulter them selfe do this or that, and fall into this or that chaunce, and althys in thynges subiecte to reason by gods permission, but not by gods impulsyon, as sayncte Augustyne sayeth.

Contra-
res.

¶ Contrarye opinions hereunto be. To graunt that there is no chaunce because of predestinacion . To denye chaunce because of the losse of lyberte, whyche man fully had before the fall . To save all thynges be moued and done of absolute necessitie after the opiniō of h̄ Stoickes, as the seruauente of Zeno was wont to reason that matter with hys master, that he ought not to be beaten because by destiny he was constrained to synne and do amys . To graunte anye chaunce

chaunce in God, or in the nature of God. To graunte that because of libertie which is cause of contingencie, it lyeth in our power to please God, to beleue in God, and so forth: althoughe not withstandinge a man to do hys deuour for the word, to desyre and receiue it after a maner, lyeth in hys will, accordyng to the sayinge of Paule. Non est volentis neque currentis, sed miserentis dei. That is to saye, it is not in the power of the wyll nor of the runner, but of God the fether of mercye, where the apostle yet leueth vnto vs to will and to runne, of whiche thyng we shall moze copiously intrcate in the tittle of free will. To set the naturall fate or destenye agaynst contingencie, and therefore to denye it. For naturall destenye (as sayeth that ryghte excellent manne Phylipp Melancthon) bringeth not necessite vnto humane affayres or thynges, and it is particulare and onely to be vnderstande of astrologicall destenye.

Of Creation.

Capt. III.

Creation is a makinge by whiche God dyd create the spirites and all bodelye nature of noughte by the woorde to preserue and susteyne the same.

The desynyon of creation.

As in the berpe begynnynge of Genesis we rede. In the begynnynge created God heauen and earthe, that is all creatures. In the beginning, that is to say, what tyme there were no creatures. Of the creation of spirites testifieth the prophete, sayinge: thou makest thyne angels spirites, and thy mynisters flames of fyre. Furthermoze the spirites are thought

ps. ciii. a
Ebre. i. b

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to be the first creatures accordynge to the say-
Iob . xl. inge of Iob, he is the begynnyng of the waies
of God.

Ioh. i. a **C** Nowe, that by the woorde all thynges were
create, the begynnyng of the gospel of Iohn
declareth where he sayeth: al thynges wer made
by it, and wythoute it nothyng was made.

Ebre. i. a Also in the Epistle to the Ebrues, where it is
sayde: by whom he hath also create the wordes.

psa. xxx. The prophet Dauid recorded the same, saying:
by the worde of the Lorde the heuens were fix-
ed, and by the spryue of hys mouthe al the ver-
tue of them. And anone after it foloweth: he
sayde, and they were made, he commaunded,
and they were created. These sayinges also
proue that of noughtie the creatures wer create
by the worde. And by that they were create of
noughtie is excluded anye matter to haue bene-
lared before. The laste partie of the diffinition,
whyche is to the sauynge and maynteyninge of
theyr natures, is proued fyrste by the place in

Act. 7. f. the actes, where it is sayde, by hym we lyue, we
moue and haue oure beyng, that is, in that we
lyue and peryshe not, it commeth of the benefite
psa. ciii d of God. Also by the prophete. (Omnia a te ex-
spectant vt des illis escam,) that is, they waite al
vpon thee, that thou mayest geue them meate

ps. xxxb. in due season. Item in an other place, men
and beastes thou shalt saue lord. These textes
and other lyke, teache that God kepeth & mayn-
teyneth hys creatures.

The cau- C God the father is cause of creacion, because
ses of he hath create, and dothe create. The word, that
creacio. is the sonne, is the meane whereby and wyth
whome all thynges were create and yet be cre-
ate.

ate, John wytnessynge the same, al thynges were made by it. The holy goste is the halower quickener of the creation. Joh. i. a.

¶ Creation (where of we here speake) of it selfe is not deuyded in partes, onles a man accordynge to the diuersitie of creatures well saye that some creation concerneth spirites, some humayne creatures and reasonable, oher some vnreasonable. Partes.

¶ The proper and pyncipal woorkes of creation, be to preserue and maintayne his creatures, whiche woorkes I haue afoze declared. The effectes of creation

¶ The meane wherby God maynteyneth is the woorde, by power of which (as to the Ebzues it is sayde) God the father dothe moderats and beare vp all thynges. Ryghte excellentlye and full well we be aduertysed here of Philip Melancthon, that other workemen or makers after they haue ones fynished and made theyr woork, departe and betake the same to fortune and to the ensuyng chaunces, but God departeth not from the woorkes that he maketh, but perpetually kepeth vp and mainteyneth the same, and thys keepynge vp and mayntenaunce is called the generall or vniuersall sustentacion. Ebz. i. b.

¶ Contraries to creation be. To graunt wth Simon Magus the world was create of his angels, but that he hym selfe is the hyghe power, whiche is God. To graunt wth Saturninus, that the woorde and also man was made of inferioure aungels. To graunte wth the Sethians, that two men, that is to wete, Cain and Abel, were fyrste create of aungels, of whome afterwarde the reste of men proceded. To graunt wth

Contraries and heresyes Saturninus. The Sethians.

Common places

with Carpocrates, that there is one principall
 vertue in thynges superiour, and that y^e worlde
 was create of aungels. The same thyng also
 taught Cerinthus. To graunte with the Ma-
 lentinians that Bithos, that is to saye depenes
 and sylene were fyrste of all, of whome came
 seed, mynde, and trouthe: of whom brasted forth
 the worde and lyfe, of whome was create man
 and the churche. To graunte with Cerdon. ii.
 goddes. one good, an other cruell, the good ma-
 ker of the vpper worlde and the cruell maker of
 thys worlde. To graunte wth Basilides, that
 the hye God named Abaxaen, whome he cal-
 leith a created mynde created the word, of whom
 afterwarde proceded prouydence, vertue and
 wysedome, of these were made afterwarde prin-
 cipates, potestates and aungels, and then were
 made infinite creacions of aungels, of whiche
 aungels were institut and exordned thre. C.
 lxxv. heuens, and in the lowest heauens be an-
 gelles, whiche made thys worlde. To graunt
 wth the Manichees fyue elementes of whiche
 all thynges were genyd, and these eementes
 they called by these names, smoke, darkenesse,
 fyre, water, and wynde, in the smoke they helde
 opynio that beastes of two fete were bozne, out
 of whiche also they asseyne that men proce-
 ded. In darknes crepyng beestes. In the
 fyre. the foure footed beestes: in the water the
 swymmyng creatures: in the wynde foules
 that flye. To graut with certayne Philosophers
 sopher. ane matter aforesayde. To contende with the
 Epicu- Epicurians that God careth not for the crea-
 tures, whiche folow the opinion the poete Virgil
 Virgill. is agaynst, settinge for the mooste elegante
 the

the contrarie and ryghte sentence in the sixte booke of Encis . Principio celum ac terras camposque liquentes. &c . To holde that the Gentyles and Hethen persons knowe not the effectes and workes of creation, that God preserueith, keepeth, feedeth, nourisheth, and beareth by all thynges, contrarie to the Apostle where he sayeth, all that myght be knowne of GOD, the same is manifest amonges them, for God byd shewe it vnto them, so that this inuisible thynges, that is hys cuerlastynge power and godhede, are vnderstande and sene by the workes euen from the creation of the world.

Rom. i. c

Of Creatures.

Cap. IIII.

A Creature is the hole worke of God aswel of spirituall thynges create as of oth-
er thynges and bodely natures made to this purpose of God, to shew that God is, and not onely that there is God nakedly, but also that he is eternal, myghty, dyuine, & wonderful, that is, whyche createih, and gouerneth and steryeth al thynges, by knowledge of whyche thynges God the creatour myght be glorified, magnified and worthely thanked.

Conprobacion of this diffinicion .

God created heauen and earthe, that is to saye, all creatures bothe in heauen and earthe. Gen. i. a

Of the creation of aungels wyrtelleth the prophete, and also the Epistle to the Hebrewes: And lesse ye shoulde thinke that all spirytes were created, I put this woorde (created,) for God is also a spirite, but vncreated. Hea. citi
Ebre. i. c

Nowe the vse of creatures and wherfore

D. i.

thcy.

they serue teacheth Sayncie Paul, saying: that
Rom.i.c God shewed vnto the worlde that whiche myght
 be knowen of hym, and is manifest amonges
 them, so that his inuisible thinges, that is to
 saye his eternall power, and godhead are vnder
 stande and sene by the workes sythens the
Sa.13.a creation of the worlde. To this agreeth the
 booke of wysdome, where it is sayde: Mayne are
 all menne, whiche haue not the knowledg of
 God, as were they that oute of the good thinges
 whyche are sene haue not acknowledged hym,
 that is of hym selfe euerlastinge, neyther takynge
 hede to the workes that are made, acknowledged not the
 workes of theym, and so forth reade the whole chapter, for it setteth forth
 the vse of the creatures of God very excellent-
 ly. But because it is not ynoughe to knowe
 God, therfore we added, that God myghte
 therby be glorified. For the apostle in the place
 before remembred, sheweth that the gentyles knew
 God, but he accuseth them that after they had
 knowen hym, they woulde not glorifie hym nor
 render iourne thanckes vnto hym. Nowe to
 glorifye God, is to geue vnto God the glorie
 of a creatoure and gouernour, that is, to thinke
 God not to be ydle, but to haue cure of his crea-
 tures. To geue thanckes, is stedfastlye to
 thynke that God taketh charge of vs, that we
 take lyfe and other good thynges of his handes,
 and furthermore to loke for health and defence
 of him. Finaly, the. cxlviii. and cl. Psalmes of
 Dauid, doe monishe vs what it is to glorifye
 God, and to be thanckefull vnto him, after we
 haue knowen him by his creatures.

¶ The causes of the creatures be, God the
 father,

father, whiche is the maker. The worde wherby
and wherwith they be create. Also wherby
they be mainteyned, and the holpe ghooſte the
ſanctifier and preſeruer of the creatures: Eter-
nitie, power, diuinitie, and all other thynges,
whiche be appropziare to God, as goodnes,
wiſedome, iuſtice, and ſo forth declare that God
bothe myghte and yet maye create and defende
his creatures.

¶ Creatures accorde to the diuerſite and
variete of them be, ſome ſpirites, ſome reaſo-
nable and humane, and other ſome vnreaſona-
ble. The ſpirituall or ghofte creatures, whiche
be good, as be the aungels were create to ſerue
and miniſtre as well vnto God as menne, and
and therfore the Epistle to the Hebrewes calleth
them ſcrvyng or miniſtrauous ſpirites.

The reſte of creatures created to the uſe of
man, be al ſubiecte to manne for his cauſe, whi-
che hath made them ſubiecte.

¶ The woorkes and effectes of creatures be
theſe. To declare there is a God that createth,
gouerneth, and kepeth all thynges. For yf we
woulde ſeele and ſearch hym by hys creatures

we ſhoulde fynde hym, ſeethen he is not farre
from euerie one of vs, as Paule moſt eloquent-
ly declareth in hys preachinge to the menne of
Athens. To ſerue for the proſyte of man, for as
muche as to the uſe of man al creatures be cre-
ate, but yet onely to the uſe of the ſaythfull ac-
cordinge to the ſayinge of Paule where he ſay-
eth that God created them to be receyued with
thankes geuyng of ſuche as beleue & knowe
the trueth, for al ſ creatures of god are good &c.
But infidels & wycked withoute all reghie doe

the cau-
ſes of
creatu-
res.The par-
tition of
creatu-
res.Roma. i.
Gen. i. dThe ef-
fectes of
creatu-
res.

Rom. i.

Act. 17. f

i. ii. iii. s

Common places

- Roma. viii. d** vse the creatures of God, or rather abuse them, wherefoze also the very creatures doe seruently waite when the sonnes of God shall appeare, to the intente they maye be deliuered frome the bondage of corruption into the glorious libertie of the sonnes of God. Also Sanct Peter in hys latter Epistle, sayeth: We looke for a newe heauen and a newe earth, in whome remaine righteousnes. On the contrarie parte, scripture semeth to threaten vngodly, to be reuenged of the creatures whome they haue abused, as in the booke of wpsdome is sayde that the gelousye of God shall take harnesse, and
- 11. Peter iii. d** shall arme the creature to be auenged of the enemies. And Iesus the sonne of Synach sayeth: All thynges necessarie for the lyfe of man, are created from the begynnyng: water, fyre, yron and salte, meale, wheate and honye, milke, and wyne, and clothyng. All these thynges are created for the beste to the faythfull, but to the vngodly, shall all these thynges be tourned to their hurte and harme. To be subiecte to the rule of manne, accordyng to the woorde of God spoken to Adam and Eue: Dominamini piscibus maris, that is, haue ye dominion ouer the fishes of the sea, &c. And accordyng to the sayinge of Paule. The creature is subdued to vanite not wyllynglye, but for hys cause whiche subdued it vnder hope. There maye be oither effectes also reckened by of creatures, as that God myghte be glorified and prayed by them, and in them, whiche effectes be expressed in the two Psalmes afore mencioned. Cxliiii. and Cl. Also that the selfe creatures myghte glorifie and prayse God.

The fathers confirme the effectes, as **Sayncte Augustine**. Of the perpetuete of creatures **Austyn**. (save: h he) is vnderstande the creatoure and byppon maker to be eternall, of the greames he is vnderstande **Almyghtye**, of the order and disposition wyse, of hys gouernaunce good. **John**.

Also the same **Sayncte Augustine** in another **Austyn**. place sayeth. It is mete that the creature in li. sup shoulde prarse God his creatour, for to the same putacio: purpose hath he create hym, that he myghte be num. praised, not nedig any of our praise, wherfore let the mynde loue, tonge syng, the hand wyte. ac.

Contrayres to these. To graunte that the whole worckmanshypp of creatures hath alwayes been, and beganne by creation. To denye that h spirits, as well the good aungels as the badde were create. To denye God maye be knowne by the creatures, and that he doeth create, gouerne and mayntayne all thynges. To graunte that the knowledge of God of the creatures suffiseth to perfection wthoute the worde. To auauce the creatures aboue the creatour, as they doe whiche worshyp saintes, golde and syluer, agaynst whome the prophete berre earnestlyve speaketh, and the boke of wyse dome. Also the prophete **Baruch**. To abuse the creatures after a mas lust vnto vanite. Not to glorifie God by hys creatures and in hys creatures. Not to attende to the creatures, to the intente, that oute of them thou mayest learne the goodnes and presence of God. Not to geue thanks to God when thou doest vse his creatures. To say with the **Epicurians**, that God regardeth not creatures. To graunte that the study of natural Philosophy, which stande: h in

Contra
ries.

Psalme
Cxiij.
Sa. 13. b
Baruc.
v. a. b

Common places

the knowledge of naturall thynges is hurtefull to chřistianitie, whiche withoute doubt is not hurtefull, so that the same be gouerned by the doctrine of chřistianitie.

Of Aungels or good spirites.

Capitu ix.

Aungels or good spirites be seruyng spirites of a fyre nature, create to the ministry of God and of the godlye, to the intent to serue God and to be assistente to the godlye, and to kepe them.

Profes of thys diffinicion.

- Heb. i. c** He maketh his aungels spirites, and hys ministers flames of fyre, that is to saie: of a fyre nature. And the aungels be called seruyng or ministringe spirites of their office that God vsseth them as ministers, but not but for oure cause: So Iacob sleinge Esau is protected of the aungels. Also in the booke of Exodus the Lorde sayeth: beholde I sende myne aungell before to kepe the in the waye, and to byrge thee into the place, which I haue prepared, beware of him, and heare his voyce. Also Iudith sayeth: the Lorde spycheth, for hys aungell hath kept me. In the gospel of Mat. the aungell comforteth Ioseph agaynst the offence of hys mynde concerninge the byrth of Chřiste. God also vsseth the seruyce of aungels in reuenging of synners, an example of Herode, whome the angel of the lorde stricke. Also in the boke of Iosue, where the aungell of the Lorde appeareth with a raked spearde drawn in his hande to defende Irael.
- Luk. i. c.** He vsseth also his aungels in other ministrers.

The

The aungell Gabriel is sent vnto Mary. The lawe (as it is recorded in the actes) was giuen by thauingels. I added in the diffinition, to the ministerye of the godlye, to thintent ye shoulde know that aungels were create and made to y^e vse and seruice of the good & godly only, & not of others, as witnesseth the. xix. psalme of the prophet, in whiche psalme god promisseth ayde and defence by his aungels vnto suche as loue his holye worde. For that psalme conteyneth the prayses and commendacions of gods worde, promising to the beleuers sauetye and defence by the x^pte of Chyyst frome all euyls.

The causes of good aungels be: God the father, the father and maker of them. And the worde is the meane wherby and wherwith thauingels were creat. The holy ghost is the quickener and sanctifier. That these fell not as other dyd, they maye thanke the mercye of God. For in that that god forsoke them not they were saued and preserued, and when he forsoke the rest and left them to they^r free will giuen them at they^r creation, they synned, and so were thruste downe into the helles.

By reason whereof GOD is not cause of the fall of the wycked spirites, but their owne free-will is the cause, by wherche they myghte as easelye haue chosen the good as the badde.

Nowe, GOD maye frelye forsaake, sythens he is francke and free, to doe what hys pleasure is, and no manne canne ne oughte to controule hym, ne prescribe or appoynte hym anye lawe. Shal the worke (saith Sarnet. Paule) saye vnto the workman, why hast thou made me or Ro. ix. d.

Common Places

this faction: But of these thinges how the euill spirities fell of their owne choise & well, shall be hereafter more at large spoken.

No deu Good aungels be of one order. Neither is it
tion of to be thought that there is anye prerogatyue or
aungels preeminence amonges aungels as they haue fais-
ned, which haue deuided aungels into Hierarches
without the open worde of God.

The ef- The woorkes or effectes of good spirites be
fectes of these: To minister and doe seruyce vnto God, &
aungels to execute his commissions, as Num. xxii. An
Aungel is sent of God to stoppe Balaams asse,
whiche commandement he executeth. In the
booke of Judges an Aungel is sent to Samp-
sons mother for the conceyninge of Sampson.
In the Gospel of Luke the Aungel Gabriel is
sent in embassade vnto the virgin Mary, for the
conceyninge of Christe. To be protectoure of
the godlye, as appeareth in the example of Ja-
cob. Also in the example of Moses, to whom the
Lorde saith. And I will sende before thee my
aungel. To conforzte and encourage the godlye,
as in the example of Gedeon, in the example of
Joseph the husbände of Mary. Also in the ex-
ample of the thre children, Ananias, Misael, and
Azarias, which were putte into a burnynge
ouen. To foresee that the godlye be not hurte, ne
mistrare, by the example of Chast. Psal. xc. Al-
so where after he had fasted fourtye dayes the
aungels ministred vnto him. Semblable effectes
yet manye be gathered of the office of aun-
gels: neither doe the fathers and doctours of
the church dissent from these effectes. Hierom
upon sancte Mathewe, writeth on thys wyse.
The worthynes of soules no doubte, is greate,
for

Jud. 13a
Luk. i. c
Exod.
xxxiii. a.
Ex. 34. a
Ge. xxii
Jud. vi c
math. i. d
Dan. 3. c
and. vi.
mat. 4. b
Hierom,

Of good spirites. ffo. xxii.

for as muche as euery one hath his aungell appoynted vnto hym for hys keper euen from hys natiuite.

Bernard in hys sermon of Aungels: Lette vs be, sayeth he: deuoute, lette vs be lourng and kynde to so woorthye keepers, lette vs loue them agayne .ac.

Origen. in hys. lxxi. Homely. There is at hande to euery one of vs: yea, euen to the lesse of vs al, whiche be in the churche of God a good aungell, the messenger of the Lorde to rule vs, to monishe vs, to gouerne vs, whiche seeth daylye the face of the heauenly father for the amendment of oure dedes & obteyning of mercye.

Gregory also sayeth: Euery one of vs haue one peculyer and proper aungell appoynted to his custodie, and one other euill aungeil to hys exercise.

Contraries to good spirites.

To graunt with certayne heretykes that the good aungels made this woilde, is to thys learning and to oure religion contrarie. Item to graunte and admitte Hierarchies and prelacies of aungels, which they deuide beside gods word, ordres of into aungels, archaungels, thrones, dominations, principates, potestates, cherubyn, seraphyn be not and vertues. Also to holde that aungels re- grouded cerued not in their creation free will. Agaynste in scripture.

Solus Deus est in quem peccatum cadere non potest, that is: vpon onelye God synne can not fall. The reste be of their free choise, and maye be bowed into either parties. To affirme with the scolasticall menne, that the Aungels deserue now theyr constancie and confyrmation,
D. b.

bernard

Origen.

Gregory

The. ix.

f. Hiero.

de filio

prodigo.

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eion, as no more to fall into sunne. To denye
that aungels vnto as many as haue the worde
be geuen to kepe and minister vnto them.

¶ Of euill spirites or Aungels. Cap. 3.

Euill aungels be spirites, whyche were
fyyste ordeyned and created in verype
good, whyche of theyr free wyll swar-
ued from the trouthe to lye in awapte
of all the creatures of **G O D** by hys suffe-
raunce.

The ¶ That euill aungels be spirites is testyfy-
prof of f ed euery where in scripture. **Ebru.i.** whyche
definitio maketh hys aungels spirites and hys mini-
sters flames of fyre. For certaynlye the deuyls
were fyyste created good aungels. **Paule** also

Eph. vi b to the **Ephesians** witnesseth the same sayinge:
we wrestle not agaynste flethe and bloude, but
agaynste rule, agaynste power, and agaynste
worldely rulers of the darknes of this worlde,
agaynste spirituall wyckednes for heuently thin-

Joh. 3. f. ges. **Christe** witnesseth the same, sayinge that
the deuyl was a manqueller from the begyn-
nyng (that is to wete of hys fall) and abode
not in the trouthe: wherby it is apparaunt that
he was set and create in trouthe good as the
reste were.

1. pet. v. c ¶ Concernynge fre wyll, that it was the cause of
the fall of the euill spirites, there is no questio-
on. For **God** in the lyberte of wyll created hys
creatures.

1. pet. v. c ¶ Of the effectes and workes of deuyls we be
sufficientlye taught of **Peter** where he saith.
We

We sobze and watche for poure aduersarye the deuyl as a roaryngc lyon walketh aboute seekinge whome he maye deuoure. This effecte is of the parsons: Of theyr awaytes and sleighthes agaynst all creatures to hurte the same to the hynderaunce of manne, we shall nede no farre fetched proues. For in the place a lytle tofore **Eph. 6** remembred of Paule, the euyl spirites be called rulers of the worlde, ergo they be also rulers of suche thynges as be in the worlde whych to destroye, to infecte, to falsesye, and make troublesome, that is to make all in a hourly bourn, the deuyl hath the power to thynke he maye tempte and lye in awaye of men. Howbeit these effectes of hym selfe he can not do, but by the sufferaunce of God as appeareth by the wordes of the prophet Michcas, where he sayneth that the deuyl saieth, I wyl go forthe and be a lyngc spirite in the mouthe of all the prophetes, to whome the lord sayde: thou shalt dysceyue and preuaile. In lykewyse in the boke of **Job.** God sayd to the deuyl. Thou hast moued me against **Job.** that I should trouble and bere hym. Also: **Job. i. b.** Lo (sayeth the Lord) he is in thy power, but yet stretch not thy hande vpon his parson.

ii. Para.
xviii. d

Job. ii. b

Job. i. b.

Another diffinicion of the power of the euyl spirites.

Euyl spirites be rulers, powers, lordes of the worlde. gurdens of the darknesses of the worlde, spiritual mischies, subtilties and fraudes agaynst heuynly thynges. I cal them spiritual mischieses and subtilties,

Common places.

Subtelties, by reason of the greate excesse and aboundaunce of myschiese, fraude, subteltie, and dyscete that is in them. And the deuyls be called spiritual fraudes, not only because them selues be suche, but also because they exercise and practyse suche spiritual engins sleghies and fraudes vpon other.

The cau **C** The cause of euil spirites, is theyr free wyl, ses of e- in whiche at the begynnynge God created all ail spiri- aungels. This freewyl because it rather bowed tes. to euill then to good, caused certayne spyrites fyrst to swarne from the trouth and righteousnes which wer create and made in trouth good. The lerned fathers of h church assigne h cause of thaungels fall some to pryde, some to enuye, which vices be the effectes of the wil declined to euill.

No deuy **C** The euil spirites can not be deuied into par- syon of tes, or certayne orders, albeit that some of them deuyls. for the accustomablenes and power of hurtinge mar.iii c seme to be called princes: as Beelzebub in the euangel of Marke is named prince of deuils.

The ef- **C** The effectes operations or workynge of fectes of them be these: To lye in a wayte vpon the good euil spy- and godly persons nyght and daye euen as the gites. good aungels continuallye do kepe the godlyre. And this effecte is general, of which those that folow be especialtes, and in maner meanes by which the euil spirites lye in awaite vpon the godly, a stop the wicked that they can not attaine to godlines. To lye and to tempt and entice vn-

Joh. ii. f to lies, for he is the father of lies, as Christ sayeth: when he speaketh a lye, he speaketh of hys owne, because he is a lyer and father therof. So he lyed vnto our fyrle mother Eue, as appeareth

reth in Genesis. iii. Also Satan (as it is red
 acced spfthe) tempted Ananias to cause hym to
 lye vnto the holy ghoſte. To trouble & puniſhe
 the godly, an example of Job and all the godly.
 To take away the good ſede, which is the word
 of God, oute of the hertes of men, leſt they ſhuld
 beleue and be ſaued. To corrupte and falſefye Luc. 8. d
 the woorde of God with wycked doctryne, as in
 the parable of the ſower of good ſede and of the mat. 13. d
 deuyl whiche ſows amonges it darnaill. To al- i. pet. v. c
 lege and cite ſcriptures crokedly and peruerſly, 2. Cor. 5
 as Mathew. iiii. where as the deuyl alleged a
 place out of the. xc. pſalme. To ſeke buſylye
 whome to deuoure. To tranſfigure hym ſelfe
 into the aungeil of lychie to thentente to deſ-
 cepe, that is vnder the cloke of deuocyon to
 ſpyre menne to vngodlynnes. To ſette the Luc. 12. f
 godlye as menne ſpke whete, accordyng to that
 So Satan hath ſoughte you to ſette you as
 menne ſpke whete, but I haue prayed for thee.
 To rule and to drawe the wycked at theyr Eph. 6. b
 pleaſure to all euyls. accordeinge to that of
 Paule. The deuyl is ſtronger in the vn-
 ſaythfull. To replenſhe the worlde with
 all euyls, ſeruyng all thynges in a roze.
 For thys cauſe Paule calleth euyl ſpyrites
 rulers of the worlde. To promyſe and to mat. 4. h
 geue all maner of promocyons, that the worlde
 myghte be kepte ſtill in blindneſſe and wy-
 ckedneſſe, for all the kyngedomes of the worlde
 and gloze of the ſame the deuyl boſteith to be
 in hys power, accordeinge to this: All theſe
 thynges I will geue thee, if thou wilt ſall
 downe and worſhyppye me. Nowe he that will
 geue, he ſheweth that he hath to geue. To
 conſume

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conferme the vngodlye in theyr vngodlynes
wth sygnes & wonders which he sheweth by his
subiectes and hymmes the false prophetes , as
appereth . Mathew .xxiii. And by enchaunters,
as in Exod.the.iii.and.v. chapter is declared,
wherefoze also it is not impossible that the de-
uill may by arte magyke worke many thynges.
For yf wythecrafies, sorceries and enchaun-
mentes were not made, or coulde not be done,
Moses woulde not haue forbidden them.

Whether is it anye harde thyng to enchaun-
ters to make theyr workes of efficacie & strength,
spth Sathan (as sayeth Paule) is stronge in
the vnfaithfull , whiche where as he vitereth
in the false prophetes sygnes and wonders.

Why is not he of power to do the same in iu-
glers, coniurers, soithsayers, enchauners, and
suche lyke . It is red in scripture, howe a wo-
man that was an enchauntres , rapted by the
spirite of Samuel by her wythecrafie , or ra-
ther the deuill in the lykenes of Samuel , to
enfetie and dysturbe the creatures for the ha-
tred and enuy of man, therfoze he is the lord of
the vniuersall worlde , and therfoze he hathe
in hys power all thynges of the worlde . But
as I sayde these effectes of euil spirites be not
of force onles God suffereth them . But why
God suffereth Satan to haue so greate power
the causes be knownen to GOD , whiche ne-
uerthelesse be also in creptures in sundry pla-
ces disclosed . Remedies agaynst the effec-
tes of euill sprytes vnto the godlye prescri-
beth the Apostle to the Ephesians the sixte
chapter . Also Peter in hys fyrste Epistle ca-
pitulo.v. The worlde, because it neyther regar-
de th

death nor haue these remedies, therefore it can not respyte these foresayde effectes.

¶ The myndes of the fathers concernynge the effectes of euill spirites.

¶ Augustyne sayeth: all the euils of the world be commytted by the falsehode of the deuill whiche hathe set warre in heauen, in paradysse dycepte, hatred amonges our fyrste brethzen, and in all oure workes hathe sowne darnels.

¶ Gregoꝛy wyrteth. The wyll of Sathan is alway wycked, but his power is neuer vnrighteous, for of him seife he hathe his wil, but hys power he hath of God. I thoughte it good also to adde the saying of Lactācius, which wyrteth in thys wise. There is a certayne wycked and desceytful spirit, which is the enemy of mā, and foo of iustyce, this spyrite lyeth in awaite of all mankinde. And those that knowe not God, he entangleth in erroure, in foly drowneeth, in darkness ouershadoweth. &c.

¶ The contraries of euill spirytes.

¶ To graunt the euill spirytes were create in malice as they be now, against which heresy disputed S. Augustyne very lernedlye. To holde that the euill spirites are not to be blamed that they fel, because they coulde none otherwise do without grace. To hold that y wicked spirites did fel, not of their own proper wil, but at the enforcement of God. To make orders amonges the euill spirites. To dyue the euill spirytes of their habitation to Illande or to the further borders of Norway, about whiche certayne ryfelers holde opinion that the soules of greaue men kepynge to helwarde, be hearde wepyng and lamenting.

Augustyne in sermons bus.

Gregoꝛi lib. ii. moraliū.

Lactācius. lib v. diui. iusti.

Augustyne super gen.

A foli e opinion.

Common Places

ii. pe. ii. d

lamentenge, which opinion seemeth to haue proceeded by thoccasion of certayne hylls, whych in those parties oftentimes do caste forth the brimstone and other whyles flakes of fyre. To dispute superstitiously of the habitation of euill sprytes, or not by the worde of God, whych calleth it Tartarus or hell, accordeinge to that of saincte Peter. For yt God spared not his aungels that synned, but cast the downe into Tartare or hell, and deliuered them to ciernes of darknes to be kepte vnto iudgemente. &c. To asserme of trouthe that there be certayne prelacies and preeminences amonges the euill sprytes, so that shone should rule in one prouince, an other in one man, the thyrde in two or thre. To holde for an vndoubted trouthe that those euill sprytes whych ones be vanquished of anye of the saintes do no moze appoche to him that hath overcome them. To graunt that no mo menne in number shal be saued, then as many as there were aungels that dyd perishe, of whych erreure some accuse Augustyne. To graunte that the euill sprytes shall in tyme commynge be saued, which is Origens errour, and at this daye is renued of the Anabaptistes by auctozite of the .ciii. psalme, where it is red. The lord will not kepe his anger for euer. To denye that the euill sprytes do together lye in awaite of all creatures of God. To denye that witchecraftie is of any strength by the power of the deuill.

Of Man.

Capit. III.

The description of man.

MAn after aungels is of all creatures mooste noble, created in free will to the image of God, that is to weite, parser

taker of the druyne nature, wyse, luste, good, true, and so forth, whiche by synnyng of hys frewyl agayne losse all thysc thynges, made of a partaker of the godlye nature, partaker of the denellethe nature, of wyse vntwyse, of ryghteous vnrightheous, of good curll, of true a lyer, and to be hope suche as vriterly vnderstandeth no moze in thynges appertaininge to God, so that now man is the creature, yea the very bondman of the deuyll, who thowth gods suffraunce or forsakyng inforceth him at hys lust to what euils he wyll, and also continueth suche a bondeman and thzall, oniclle he be deliuered by Christe, in whome the ryghteousnes lost returneth againe to our helth and saluacion.

¶ When is the noblest creature after aungels, The pro
for that he is endowed wyth reason. That man ues.
was create in frewyl can not be denyed, as that
appareare in that place of frewyl. To hymage of
God that man was create is wytnessed in the
booke of Genesis. And that by the ymage of Gen. i. v
God is segnyfied the nature of God, that is to
wote, righteousness, goodnes, wysedome, trowth
and such lyke the place of Paul to the Collosi- Col. 3. b.
ans declareth. Lye not (sayeth S. Paule) one
to an other, nowe that ye haue put of the olde
man with his workes and haue put on the new,
whiche is renued in knowledge after the image
of hym that made hym. And to thys sence Am-
brose and Ireneus do interpret ymage. But
agayne, that man by synnyng of hys owne
frewyl, losse agayne the ymage of God is suf-
frentlye declared by the. xliiii. Psalme
of Dauid where it is sayde, when manne was psu. 48. c
in honoure, he vnderstode not, he was made
E. i. lyke

Common places

lyk to a brute beast, as who shoulde saye, man
 in the stede of the nature of God was made par
 taker of the deuyls nature, in stede of righteous
 vnrightheous, whyche of him selfe vnderstandeth
 nothyng any moze in spirituall thinges, accor
 ding to the saying of Paule. A natural witted
 man percepueth not suche thynges as belonge
 to the spirite. The prophete calleth honoure
 the very ymage of God, whereunto man was
 created, and all those good thynges whyche be
 appropried to the nature of God. He calleth him
 a brute beast now that he is spoiled of þe ymage
 of God and of all those good thynges apper
 terynge to the nature of God. That man is
 the thral of the deuyll. S. John sheweth where
 he sayeth: he that commytterh synne is the ser
 uaunte of Sathan, which is the father and au
 thoure of synne. Also thapostle sayeth. The de
 uyl is stronge in the vnfarthfull, that is in na
 turall men, and vndoubtedlye suche be all men
 which be not yett bozne againe neyther enfran
 chysed by Christ. The deuyll draweth mē as his
 owne proper slaues vnto al maner of noughti
 nes þe him lusteth not onely perforce & by olcty,

but as his owne propre louig childe which do
 studie and endeuoure them selfe to obey the de
 syres of thery father, as wytnesseth Christ hym
 selfe, sayinge. Ye be of youre father the deuyll,
 and ye wyll obey the desyres of youre father.

The reste be apparaunte ynoughe by the wo
 des of Paule to the Romans whyche sayeth:
 Lykwyse as by the synne of one, condemnaci
 on came on all men, euen so by the iustifyinge
 of one, commeth the ryghteousnesse þe byngeth
 lyfe vpon al men. Finallye I added this clau se

Joh. 8. f.

Roma.
v. d.

(to oure helthe) in the diffinition, to despooue thopinion of the Anabaptistes, whiche say, that by Christ men haue so recouered the righteousnes, that was lost, that they nowe may of them selues satisfye the lawe for theyr synne, with a perfecte righteousnesse.

The cause of man is God whyche created hym of the mouldé of the earth, Genesis. i.

The
cause of
man.

Man by reason of the fall of oure forefather Adam, is deuided after the learninge of christen men, into the olde man and the newe. There is also an other diuision of the holt man right necessarye where scripture partieth hym into the spirite, the soule, & the body. The spirit which is whyche speaketh to God, whiche catcheth the worde of God and saythe. The soule is wherby we liue, and by whyche our body is quickned. The body is that outward and holt lombe of membris. Of this partition maketh mencion the apostle to the Thessalonians sayinge. The

The
partes
of man.

i. Thes-
sa. v. d

Of the olde man. Capt. III.

The olde man is that holt fleshy man by the fall of Adam loste and dampned before the knoweledge of the gospell or of Christe, and before regeneration made by the worde thowhe the holy goost, whiche olde man is daily corrupted, accordinge to the concupiscences of erreure vnto al noughtynes.

The probacion of thys diffini-
cion,

C. ii.

for

Common places

Eph. 4. c For as muche as the scripture byddeth vs
 put on a new man, whiche accordynge to the
 mage and lyknes of God muste be created in
Col. 3. b. ryghteousnes, holynesse and trowth. And also
 willeth vs to be renewed by tholy ghost whiche
 thyng can not be doone, but by the woorde and
 faith in Chyriste, whiche afterwarde graun-
 teth the holy ghoste. Therfore of necessitie there
 is an olde man, neyther can he be made new but
 by the word knownen of Chyriste and by faith in
 Chyrist, in whome is restored the losse and dāp-
rom. 7. d nation of the olde man. The corruption accor-
 dyng to the concupyscence of erreure is ge-
 neral effecte of the olde man put sithens the fal
 in mans nature, whiche declareth that the olde
 man can do none other thyng then luste after
 errorrs and all curis. By the effecte of concu-
 pyscence or luste is marked and signified y vice
 that cleueth in nature, for the hole thoughte of
 man is bente vnto euill at al tymes.

Gen. 6. b

**Causes
 of the old
 man.**

The cause of the olde mā is Satan, by whose
 perswasion and entysmente the fyrste mā was
 made olde, and al we were in hym made olde, as
 testifyeth S. Paule in the v. Chapter to y Ro-
 maines. This Sathan ruleth and leadeth the
 olde mā as his own propre thral & captiue vnto
 al euils. Wherfore also we pray that the king-
 dome of God maye come vnto vs, and that we
 maye be deliuered from the raigne or tyran-
 ny rather of the deuyl, in whiche all olde men
 be subiecte vnder the tyraunte Sathan.

The cause also of the olde manne, is the
 free will of manne, by whiche the fyrste man
 ranne hedlynge into synne whereof all we be
 made partakers yea, althoughe we haue not
 sinned

penne to the symplextude of the trangression of Adam, so that nowe no free wyll in maner remaineth vnto vs to take and do suche thynges as be good and spirituall the deuyl so holdeth captiue oure nature and inforceth vs to sundry synnes: yea, and suche as be outwarde and no-
tozious crymes. Of whyche thyng also the apostle complayneth where he saith. Euill that I will not do, I do: but the good that I would do, that I do not.

Roma.
vii. d

¶ The partes.

¶ When we speake of the olde man we vnderstande not certayne partes onely of man as some whiche by the name of olde manne vnderstande onely the oldnes of fleshe. But the olde man signifieth here the hole naturall man and all the naturall powers of man. So scripture taketh the olde manne, and so vseth Paule the name of olde manne, as to the Corinthians where he saith. The natural witted manne receiue not thynges of the spirite. This manne scripture otherwhyles calleth the outward mā: otherwhyles the erthely, otherwhyles the olde man.

¶ The effectes of the olde manne be of two sortes. Some do sprynge of the corrupte nature accordynge to the inward lustes and these be inward effectes. Other some be the frutes of the inward effectes of the olde man, and these be the outwarde. For he that hath a wycked hert can not warte outwarde synnes. For where the causes be there muste nedes folowe the effectes. Now, the inward effectes of the olde man be these. To be corrupted accordynge

The effectes of the olde man.

Ephesi.
iii. d. e. c

Common places

Jeremi
xxvii.
i, Cozi.
ii, d

to the concupiscence of erreure. This effect is
generall of the cause of the rest ensurunge. And
this effect sticketh in nature. Naturally to be
ignozaunt of God: Not to feare God. To dis-
pise God: Not to trust in God. To hate the
iudgement of God. To flee the rightfull iudge-
ment of God. To be angry with God. To des-
paire of grace. To haue confidence in thinges
presente. To haue a croked hartie and bent to
myschices. genesis. vi and viii. To haue a cro-
ked and vnsearchable heart, as witnesseth the
prophete Hieremy, saying: Croked is the heart
of man, and who shall searche it? Not to per-
ceiue the thinges that be of the spirite of God,
accordeinge to Paules sayinge. The naturall
man perceiueth not those thinges that be of
the spryete of God. The sauer of erthly thyn-
ges accordeinge to that of sayncte Paule. The
fyrste man of erth, erthelyre. These effectes sticke
in the heart of man naturallye. The outwarde
effectes of the olde man be the outwarde wooz-
kes or frutes of the corrupte nature and we-
ked mynde. A tablementie of them Paul hea-
peth by in the fyrste chapter to the Romaynes,
after he ones had rebuked them for ther vn-
godlines, he gathereth the frutes of vngodlines
as these, vnryghteousnes, hoiedome, adultrye,
wickednes, couetousnes, malyciousnes, enuy
and so forth.

¶ Of the newe
man.

The newe man is whome the holpe ghoſte
regendeth by the wooorde and saythe vnto
vryghteousnes, holynes and trouthe.

Probacionis

Probacions of this diffinition.

The holy gost to be a regeneratoure wthnes-
seth Paul, saying. But according to his mercye
he hath saued vs by the bathe of regeneration,
and renuenge of the holy gost. The word is the
meane wherby the holy gost renueth. For then
we be renued and generate when we heare the
worde, so of the word springeth faith, by faith we
take holde of Chyriste the reparer of that true
ryghteousnes which geueth the holy ghost, he
burneth by in vs the olde vyces of the old man,
as these, the ignoraunce of God, the despysenge
of God, the distrust of God and semblable, and
createth in vs new mocions, as the knowledge
of God, awe of God, trust in God, & so forth.
Suche vertues or good workes the apostle na-
meth the frutes of the spirite, by reason of the
holy ghost or spirite the worker of them. And
all these frutes be compysed of the sayde apo-
stle vnder these thre names, ryghteousnes, ho-
lynes, and trouth. For vnto these vertues we be
regenerate that we might receyue in Chyrist the
lost righteousnes, and myghte worke holpe and
true workes, and not hipocritical or feyned.
The cause of the newe man is the holy ghost as
affirmeth Paule, whyche sayeth: that by the
renuenge of the holpe ghost we were saued.
etc. The meanes of regeneration the scripture
putteth to be the worde and saythe, the worde as
cause, and sayth as the effect. For sayeth (sayeth
Paule) is by hearynge, hearynge, by the word of
God. Baptisme is a signe of the inwarde renu-
enge, and of gods wyl towarde vs & we be new
men. Of these causes properly speaketh & gos-
pell, in which the holy ghost is promysed, saythe
E. iiii. requyred

Tit. 3. a

Gala. 5 a

Eph. 4 g

The cau-
se of the
new mā.
Tit. 3. b

Ro. x. d.

Common Places

required and baptisme instituted.

Partes. Euen as the old man signifieth the hole man, so also the newe man is taken for him that is wholy regenerate and renued. But howe thys thyng is done we shal hereafter declare in the effectes.

The effectes of the newe man be gathered by the contrarpe of the effectes of the olde man, **Te. ef.** as: To knowe God. To magnifie God. Tofectes of loue God. To truste in God. To putte the the newe whole truste and hope in God. Furthermooze manne.

as the effectes of the olde man be of two sortes, so also be the effectes of the newe man of two sortes that is to wete, inward effectes, which be of the mynde, and outwarde, whiche be of outwarde good worckes. Howe, the effectes of the newe men differ frome the effectes of popytes, counterfaytynge regeneration or renurage in asmuche as they be truelye done and of a pure hearte as Paul wytteith to Timothe, where he sayeth. The ende of the commaundement is charite oute of a pure hearte and good conscience and farth not fayed. For thys cause also the worckes of þ newe men be called the frutes of the spirite, bothe because that the spirite worketh them, and because they be done spirituallie, that is to saye, truelye with a wellpyng and consentynge mynde. In heape of worckes of a newe manne thou shalte fynde in the Epistle of Paule to the Galathians the fifth chapter. Howe be it the foresayde effectes doe not so retourne agayne by regeneration or newe byrth, whyche is made by the holve ghooste, but that they alwaye remayne entangled with a wonderfull weakenesse, whiche newe byrth neuer helesse

uerthelesse beinge thus imparfyte and weake
 GOD taketh in good parie, in suche persons
 as be receyued in Christe accordynge to the
 sayinge of Paule. There is no condemnation
 nowe vnto them, whiche walcke in Christe. **Ro. 8. a.**
 so, ye be not vnder the lawe, but vnder grace,
 that is to save: albeit ye fulfill not the lawe,
 yet it accuseth not you because ye be the sons
 nes of God.

Contraries to the whole man.

Contraries to thys ryghte doctrine con-
 cernynge man be these. To graunte with cer-
 tarne heresykes that man alwayes hath been, &
 that he was not created. To graunte with the
 Anabaptistes, that man dyd not vtrly in the
 fall lose the nature of God but onely that it
 was darchened, lyke as the flame of fyre is wont
 to lye hyde in the ashes, or as syluer is hyde in
 the dyssolles. But that in Christe it is come
 agayne with suche perfection that a man maye
 nowe aliege and pledge hys righteousnes a-
 gainst the wrath of God for synnes. To affirme
 with Saturninus that manne was create of
 aungels. To graunte that the olde manne can
 doe ought of hym selfe in thynges of God. To
 holde that the olde manne can worke anye good
 thyng that can please God contrary to the say-
 inge of Paule. What so euer is not of faythe,
 is synne. To denye that the olde manne is the
 Seruaunte and slaue of Sathan agaynst
 that place. The Deuill woorketh in the
 vnfaithfull. To saye that the fleashe onely of
 manne nowe after the fall vnderstandeth not
 God, trusteth not to God, and so forth. But the
 soule or mynde of it selfe maye, althoughe it be
 E. b. not

The o-
 pinion of
 the ana-
 baptis-
 tics.

Common places

not bozne a newe . To holde that manne maye
be bozne agayne a newe withoute preacheinge of
the worde, withoute fapth and withoute the ho-
ly ghoste. To graunte that the newe manne re-
ceyued in Ch:iste a parte of ryghteousnes, that
is to wete, a generall ryghteousnes, but that he
maye be saued , he nedeth also a speciall ryghte-
ousnes, whiche is gorten by good worckes. To
graunte that the newe manne receyueth suche
a fre choise and election in the renuyng, that of
his free and franke wyll he maye satisfie the
lawe concernyng ryghteousnes , whiche maye
suffice before God.

¶ Of free wyll.

Cap. xiii.

A diui-
sion of
freewyl.

Freewyl, by the waye of teachyng, maye
be thus deuptyd into freewyl before the
fall of freewyl parfyt, and into freewyl af-
ter the fall of imparfyt. And thys also is of
two sortes, the one in spirituall thynges , the
other in outwarde thynges subiecte to rea-
son.

¶ Of freewyl before the fall.

¶ Freewyl before the fall was a full lyber-
tye to embrace as well good thynges as badde,
to kepe the commaundementes of God , as not
to kepe them, at hys franke and freewyl geuen

Probaci in creation of God.

ons of ¶ This whole diffinicion is set forth in Ec-
this dis- clesiast. the xxiene chapter , where it is wrytten
finicion. in thys wyse.

¶ God made man at the begynnyng and lefte
him in the hande of hys counsaile, he gaue him
hys commaundementes and preceptes. If thou
wylte

wylte obserue the commaundementes and kepe acceptable faythfulnes for euer, they shall pre-
serue ther, he hath set water and fyre befoze thec,
reache out thyne hande vnto whiche thou wylte.
Befoze man is lyfe and deathe, good and euill,
loke what him lyketh shalbe geuen hym. These
wordes were spoken of the authoz of the same
booke of Iesus the sonne of Synach of the ly-
bertye of man, whiche indifferentye and a lyke
fretwyl myghte embrace good and euill, neither
was it any meruayle, sythens he was the ymage
of God and partaker of the nature of God.

And vndoubtedly suche was the lybertye befoze
the fal of man, as yet at this day the holy aun-
gels haue. But after that the ymage of God
was losse and the partakinge of the godlye na-
ture because of sinne, then was þe liberty of em-
bracing good spiritual thinges taken away, ac-
cordinge to þe foresayd sayinge of Paul. The na-
tural man percepueth not such thinges as be of
the spirite. Yea, & in outwarde thinges the ly-
bertye is corrupted for not so much as in them
the wyl is so free, but that it maye be letted of
the Deuill.

The causes of fretwyl befoze the fall.

The cause of this fretwyl is God the crea-
tour, whiche in creacion gaue the lybertye of wil
to hys creatures. The instrument or meanes
of exercysinge thys lybertye be reason and
wyl. Reason iudgeth, the wyl obereth or re-
pugneth to þe iudgement or reason & ruleth þe lo-
wer powers, & lower powers be þe senses & ap-
petites of the senses or affection. Wherefoze free
wyl is defined of the Philosophers to be the
wyl iorned with reason.

The

Common places

the scole
men.

The maister in the sentences and the rest of the scole men set tynges asyde reason doe gather free choysse of free wyll onelye of the wyll, whereas they wyrite that free wyll is called as touchinge the wyll because voluntarie it maye be moued and with a wyllynge appetite carryed to suche thynges as it iudgeth or wyll iudge good or euill. Nowe, vpon the permission of reason and wyll, as the causes of free wyll, it is apparaunt that the fall of Adam chaunced not of anye necessite. For where necessitie is, there is no lybertye. But where is not lybertye, there can neither be wyll, wherfore vnto the wyll of manne synne is ryghtlye imputed because of the presence of lybertye, in which manne at hys creation lyued.

No par-
ticion.

¶ This free choise in creatures of chosynge good and euill, is not deuyded. In God is free wyll, but not as was in manne. For God by his free wyll can not be bowed vnto euyls, for as muche as he can not put of his nature.

The ef-
fectes of
frewil be
foze the
fall.

¶ The effectes of free wyll before the fall were these. To haue power to loue God and to hate hym. To truste in GOD and not to truste. To kepe the commaundementie of GOD and not to kepe. To embrace God and not to embrace. To receyue euill and not to receyue, and such like. These effectes are so to be vnder stande, that they myght haue proceeded of that franche lybertye, no necessitie compellynge to the same. And these effectes be of frewil, because they myght haue proceeded of free wyll whiche myght haue been bowed. indifferentlye as well to good as to euill. Wherefore Adam by that lybertye myght haue done bothe well and euill.

So

So also vnto the aungels by that libertie it was graunted bothe to receyue euyl and not to receyue, whiche when they toke euyl they fel.

¶ Of free wyl or choise after the fall.

¶ Free choise after the fall in spiritual thinges, is nothyng els but a wyl desyreng good or spirituall thinges, whiche yet can not attempte ne bring to passe, onles the holy gost cometh & helpeth oure wyl & endeouours. As percyuynge to outwarde thinges free choise is a wyl, in a maner of efficacye and strength of outwarde thinges, withoute the renuyng of the spirite, whiche notwithstandinge maye be letted of the deuyl.

¶ The proues of this diffinicion.

¶ This diffinicion is sufficientlye proued by Paule, where he sayeth: The thyng that I allowe not, & that I wyl not, I doe. and that I hate, I do. Here thou seest a certen desyre, wyl, endeuour & studie of good. Also thou seest that the effectes, whiche oughte to be done doe not aunswere to the wyl of desyre endeuoure and studie. And in another place the sayde Paule sayeth: It is not of the runner nor of the wyl-ler, but of God the hauer of mercye. Here the apostle yet leaueth vnto oure wyl, to runne and to wyl, and yet he ascribeth all thinges to the mercye of God.

Ro. 7. d.

Ro. ix.

Salomō in his Prouerbes doeth attribute to the heart of manne the thyenkyng of his waye, and forthwith he addeth. (Et dominus dirigit gressus suos). The Lorde directieth his goynges. Ye wyl aske then what is lesie vnto oure free wyl in thinges spirituall? I aunswere

Pro. 16 b.

Common places

answere in fewe woordes: A certayne desyre of thynges of goodes spirituall, a well, an attemperate, a studie, a runnyng, a thyngyng, all whyche neuerthelesse be nothyng neyther to attayne the desyre, neyther to performe the same. Therefore the Apostle alwayes prayeth for the Churches, to whyche he wyrteth that GOD will performe the good that he hath begonne in them, as to the Philippians the fyrste chapter, knowyng thes thyng certayne, that he whyche hath begonne in you a good worke, shal performe the same.

It is therfore to be thoughte vniuersallye that oure desyre and endeouours vnto spirituall goodes canne doe nothyng oneles fyrste the holre Chooſte appocheh and helpeth our desire & longynges, whiche holpen so, they shall ensue those effectes in receyving and perfourmyng the sayde spirituall thynges. For as Paule saith: they whiche be ledde with the spirite of God, be the sonnes of God, that is to saye: They that haue the holy ghoſte may performe y thynges whyche beſemeth sonnes to doe. Nowe, it beſemeth the sonnes of GOD with iore to receyue and execute the commaundementes of their father.

Item where the spirite of the Lorde is, there is libertye, there is truelye done the will of God, there oure endeouours be truelye made free, where the holre Chooſte is helper, whiche is called the spirite of the IOWE, for as muche as oure Lorde Chriſte geueth hym, and withoute Chriſte he is not residente, for who so hath not Chriſte, the same canne not haue the holre Chooſte.

And contrariwise who hath not the holy ghost, the same is none of Christes man. Howe to be Christes man, is nothing els, but to receiue his worde, and beleue hym, whiche to doe, thou haste neede of the holye ghost, to geue the lycht to the worde, that woꝝketh faythe. Howe be it, althoughe by the holy ghost oure desyre is made effectual, for the receyvinge and performinge of thynges spiritual, yet it is not so effectual and free, that suche woꝝkes as be done by the same, canne be pleded for true ryghteousnes, agaynste the pꝛe of God. Wherefore oure wyl that was losse doeth so retourne effectual by the holye ghost vnto spiritual thynges to be done and performed that yet we be iustified in Christ: Yea, in that is oure wyl made effectual by the holye ghost, that we maye receyue y^e worde of Christe, to the intent we myghte be iustified by hym, and not to the entent that by oure effectual wyl we myghte ouerwhelme the righteousnes of Christe, in whose place whoso euer doeth substitute oꝝ sette hys owne iustice, hathe neyther the holy ghost, noꝝ a wyl of anye strength. For the holye ghost doeth therfore helpe our wyl and endeuoure, that we myght receyue Christe, and y^e by hym, our wyl myghte remayne effectual, the holye ghost woꝝkinge together with vs, whiche first helpeth oure endeouours, and maketh the same of efficacie whereby we maye receyue Christe, and afterwarde geuen vnto vs of Christe kepeth oure wyl myghte vnto all good thynges to be retayned and done.

As touching freewyl in outward thynges there is
no

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answer in fewe wordes: A certayne desyre of thynges of goodes spirituall, a well, an attemperate, a studie, a runnyng, a thyngenge, all whyche neuerthelesse be nothyng neyther to attayne the desyre, neyther to performe the same. Therefore the Apostle alwayes prayeth for the Churches, to whyche he wyrteth that **G O D** will performe the good that he hath begonne in them, as to the Philippians the fyrste chapter, knowenge thys thyng certayne, that he whyche hath begonne in you a good worke, shal performe the same.

It is theretooze to be thoughte vniuersallye that oure desyre and endeouours vnto spirituall goodes canne doe nothyng oneles fyrste the holre Ghooſte appocheeth and helpeth our desire & longenges, whiche holpen so, they shall ensue those effectes in receyvinge and perfourmyng the sayde spirituall thynges. For as Paule saureth: they whiche be ledde with the spirite of God, be the sonnes of God, that is to saye: They that haue the holy ghooſte may performe y thynges whyche besemeth sonnes to doe. Nowe, it besemeth the sonnes of **G O D** with iore to receyue and execute the commaundementes of their father.

Item where the spirite of the Lorde is, there is libertie, there is truelye done the will of God, there oure endeouours be truelye made free, where the holre Ghooſte is helper, whiche is called the spirite of the **L O R D E**, for as muche as oure Lorde Christe gureth hym, and withoute Christe he is not residente, for who so hath not Christe, the same canne not haue the holre Ghooſte.

And contrarpye who hath not the holy ghoſte, the ſame is none of Chriſtes man. Howe to be Chriſtes man, is nothing els, but to receiue his worde, and beleue hym, whiche to doe, thou haſte neede of the holye ghoſt, to geue the lycht to the worde, that worcketh farthe. Howe be it, al- though by the holy ghoſte oure deſyre is made effectuell, for the recepyng and perſorminge of thynges ſpiritual, yet it is not ſo effectual and free, that ſuche woozkes as be done by the ſame, canne be pleded for true ryghteouſnes, agaynſte the yre of God. Wherefore oure wyl that was loſte doeth ſo retourne effectual by the holye ghoſte vnto ſpiritual thinges to be done and perſormed that yet we be iuſtified in Chriſt: Yea, in that is oure wyl made effectual by the holye ghoſte, that we maye receiue þe worde of Chriſte, to the intent we myghte be iuſtified by hym, and not to the entent that by oure effectual wyl we myghte ouerwhelme the righteouſnes of Chriſte, in whoſe place whoſo euer doeth ſubſtitute or ſette hys owne iuſtice, hath the nether the holy ghoſte, nor a wyl of anye ſtrength. For the holye ghoſte doeth therefore helpe our wyl and endeuoure, that we myght receiue Chriſte, and þe by hym, our wyl myghte remayne effectual, the holye ghoſt worckinge together with vs, whiche firſt helpeth oure endeuours, and maketh the ſame of efficacie whereby we maye receiue Chriſte, and afterwarde geuen vnto vs of Chriſte kepeth oure wyl myghtye vnto all good thynges to be retayned and done.

As touching fre wyll in outward thyges there is

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no doubte . For so longe as reason and wyll abyde in men (whiche shall abyde so longe as men be men) fre wyll shall not cease in outwarde thynges to be done of menne , but so yet whyle it be graunted of reason and wyll as vnto causes to woorde. For the deuyl maye let those causes in theyr course whiche beyng letted the outwarde

partes of accions can not folowe.

fre wyll after the fall.

¶ Free choyse after the fall is deuyled into fre wyll in the thynges spiritual, and into fre wyll in thynges outwarde. Fre wyll in thynges spiritual what it is, and what it can do I haue declared before . Fre wyll in thynges outwarde is trulpe fre, so it be not letted of the deuyl, and to this is not requyred thole gost or any renuaunce by the holy ghoste.

The causes of fre wyll.

¶ The cause of fre wyll in thynges spirituall ether to be accepted or perfourmed is the holy ghoste whose office is to grue lychte vnto the beleuyng of the woorde, so in the woorde beleued is founde Christe for whose sake the holy ghoste maketh oure endeuous franke . Also the holy ghost kepeth stil the same in force to the perfourmaunce of good thynges . The cause of oure desyre and endeuous in thynges spiritual be, reason and wyll, reason iudgeth by y^e lawe of nature (after a maner) of thynges spiritual. The wyll obeyeth but to no effecie accordynge to the sayinge of Paule , that whiche I allowe and woulde I do not, and that I hate I do. Of fre wyll in outwarde thynges the causes be reason and wyll whiche bothe twayne the deuyl maye let so that thou shalte not allowe those thynges whiche thy reason alloweth nor wyll those thynges that be allowed of reason.

Albeit

Albeit in the meane season the iudgemente accusynge the conscience remayneth and gnaweth the same continually. Nowe if the inward causes be letted, it is not possible that the outward effectes can folowe. Also it maye be that thou allowest thynges allowed of reason and also that wouldest the same, yet the deuyl maye let the outward effectes, as euery manne in hym selfe hath experience dayly hereof, and the examples of very good and godly men teache also the same, whyche purpose one thyng and do another. Nowe free wyl in outward thynges may be effectual wythout the holy ghost or reuinaunce made by the holy ghost.

The effectes of free wyl after the fall in thynges spiritual maye be recounted these. To wyl sectes of good or spirituall thynges Romanorum. vii. free wyl, That I do I allowe not, and that I would not after the that I dooe. To thinke to doe good. To ende: fall. voute, to wyl, to runne for thynges good or spiritual, Romanorum. ix. To take holde after a maner of the promyse, after a maner to do the outward workes of the law, these effectes must alwaye so be vnderstande, if they be not let of the deuyl, and wythoute doubte these effectes be nothyng wythoute the holie ghost whyche appocheinge neare dothe lyghten the hearte to beleue, dothe quicken oure endeuours to beleue hertely in God, hertely to serue God, hertely to loue God, neuerthelesse all these thynges we do so, that yet alwayes they be couered with some infirmittie, whyche God gladlye worketh at because of hys Christe the restorer of oure loste iustyce.

The effectes of free wyl after the fall in outward

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The effectes of fre choise after the fall. Warde thynges be these: To eate, not to eate. To slepe, not to slepe. To drinke, not to drinke. To clothe him selfe with this or that garment. To do this or that or not to do the same, and suche lyke. These effectes althoughe they seme to be of the mooste franke free wyll (as they be in dede) yet this free wyll is imperfite and bonde and whyche maye be let of the deuyll by the sufferaunce of God, as manifestlye we haue declared heretofore.

Contraries to fre wyll generale.

Contraries to free wyll in a generaltye be these. To denye that man was create in fre wyll. To denye reason and wyll to be as meanes and instrumentes whereby free wyll was exercysed befoze the fall and yet is exercysed in thynges subiecte to reason. To graunte that **G O D** hath suche a free choise as manne had befoze the fall, by whyche Adam myghte inclyne bothe to good, and euill. To denye that man had such a free wyll as yet the holye aungels haue. To graunie with the Manichees, that originall synne is not imputable to the free wyll of man. To saye manne is inclined to euill, not of hys free wyll, but of necessitie constrainyng to the same. These persons vnderstande not what is lybertye, for if it were inforced of necessitie it were no lybertye, wherefoze eyther we muste beleue that manne imbraced euill of free wyll, or we muste denye the lybertye in whyche man was create. But saincte Augustyne sayeth. *Homo male uiuens libero arbitrio et se perdit et ipsum quia perditum est per peccatum, non a necessitate, sed a peccato, qui enim facit peccatum, seruus est peccati.* That is to say, man by euill vsenge of free wyll losse bothe hym selfe

Augustyne in Enchiridion.

selfe and it , for it was losse throughe synne,
 not of necessitye , but of synne , for he that
 corrupteth synne , is the seruaunte of synne.
 To graunte wth Alla and other that there Lau. val
 is no libertie of manne by cause all thynges be la.
 done by gods ordinaunce. In this errour Ala-
 la considered not that the creatures were cre-
 ate reasonable , whiche be led wth choyse or c-
 lection in suche thynges and assayes as be sub-
 icte to the iudgemente of reason . To graunte Pimith
 wth certayne to muche spirituall persons, spiritua
 that there is no desyre of good wyl attemptate les.
 ne studie in vs for good thynges or spiritual.
 This errour we haue sufficiencie debated
 before . To graunte wth the Pelagians that Pelagi-
 manne of hys free wyl maye kepe all the com- ans.
 maundementes of G O D , yea : and withoute
 grace also. Agaynst whome dysputeth at large
 sainte Augustine . To graunte wth the Schole
 schole menne that albeit free wyl is holpen men .
 of the holpe gholste or of grace yet it is in oure
 free wyl to deserue regheteousnesse . But
 grace in thys place is taken not onely for the
 ayde of the holpe gholste but for the selfe free
 imputacion and acceptaunce of regheteous-
 nes . To graunte wth the Annabaptistes Anabap
 that after the deathe of Christe returned fullre wyles.
 vnto all menne a lyke , suche free wylas was
 losse , so that nowe it is in oure powers as
 easely as before to embrace good and euill .
 To mayn:ayne and dyspute after thys wyse.
 G O D hath not commaunded thynges im-
 possible , Ergo it is in oure power to kepe the
 commaundementes of G O D .

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To graunte that oure will is of strength with out the holy ghost in thinges spiritual, agaynst whiche errour Saynt Augustine disputeth in this wyse. For Adam to go into synne sufficed free will by whiche bespotted him selfe.

But that he maye be stronge vnto righteousness he nedeth a Physicion, for he that is not sounde, nedeth a quykener because he is deade &c. To graunt that frewill is otherwise holpen of the holre ghost than by ligheninge to beleue the gospel or Christ for whose onely sake the holy ghost helpeth our endeouours. To deny fre will in outward thinges. To reason thus, we haue fre will in outward thinges without the renuance of the holre ghost. Ergo in thinges spirituall also. To graunt that God requyrez no more of vs but oure endeouours and oure owne powers. To denye that our endeouours aswell in thinges spiritual as outward maye be letted of the deuyl.

Of Sinne.

Cap.

XX.

S

ynne is a perpetuall vice stickinge in nature against the law of God whiche bitereth it self now and then amonge with outward woꝝde and dede and that necessarily.

Prooues of this diffinition.

Gen. 8. d. The thoughtes of mans hart is euill frome his chyldehode. Also Jeremy saith. Croked is the herte of man and vnsearchable. The prophet also sayth. There is none that doth good. And

And in an other place. Euery man is a lyer. Paule to the Romaynes witneseth the same Ro. vii saying: goodnes dwelleth not in my flesh: where he sheweth also that this vice wrestleth with the lawe of god and therfore he addeth. The lawe delyteih me according to the inwarde man, but I se an other law in my membrs rebelling against the lawe of my mynde. &c. Outward saynges and factes be the frutes of that vice that sticketh in nature, whiche frutes neuer faile whersoever inwarde vngodlynes is at hande whiche thinge clerely appeareth of thordre of Paules chidinge to the Romaynes the firste chapter, where first of all, thapostle treateth of the wickednes of hart whiche he rebuked in the gentyles and afterwarde setteth forth the effectes of wickednes euen the very outward vices, saying: wherfore god hath giuen them v p into lustes of reproche.

¶ Causes of sinne.

¶ The deuil is cause of synne by whose impuls John viii. f. sion the first parent Adam was entised to sinne And Christ him self calleth Sathan the father of lyes that is to saye whiche gendereth and worketh lies in men. The cause also of sinne is the choyse of the first man by which he assented to the deuyll, prouokinge hym to the same. And forasmuch as in mans thoughtes and affayres his will is yet fre, therfore sinnes do procede and haue proceeded of the franke will of man but hereof more copiously we haue disputed in the tytles of predestinacion and contingency.

¶ Synne is one, euen the synne of byrthe (whiche they call originall syn) cleuinge in the nature of man, the frutes whereof be al though

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Diuisio

tes, wordes and deades agaynste the laue of God. The fathers of the church deuorde synne (for the playnesse of teachyng) into synne original and synne actual. To these may be added the thyde, the synne agaynste the holy ghoſte.

Of originall synne.



Synne originall is a corruption of nature, whiche causeth that manne be borne the chyldren of wyathe and synners in so muche that they canne not truely obeye the lawe of GOD nor be withoute synne.

Eph. ii.

Prooves of this diffinition.

Ge. vi. 3

We were of nature the chyldren of re. Also Psalme. L. Loe, I was conceived in wyckednesse. Item the thoughte of mannes hearte is euill frome hys chyldhode. Moore auctorities of scripture thou shalte finde before in the diffinition of the generall synne. The residue of the diffinition is declared by the wordes of

Ro. 7. d.

i. Joh. i

Paule, where he saith: I fynde another law in my membres. Also John in hys Epistle sayinge: If we saye we haue no synne, we make hym a lyer. Nowe howe canne manne be withoute synne, sythens of nature he is bothe a synner and also conceived in synne, we added, truely to obeye, to note the diuersitie betwene true obediēce and farned. The true obediēce by reason of corruption of nature is taken frome vs, but farned or imparfite obediēce is after some maner in oure powers. Hereunto appertayne suche places of scripture as disseuer the true

true obedience of Gods lawe frome the fayned.
 Also the true worship of God from the hypocri- Deu. 6 b
 ticall as be these, thou shalt loue thy Lord
 God with all thy whole hearte, also in another
 place put these my wordes in your heartes and
 myndes. Whereouer the Lord in Deute. taketh
 awaye frome menne the vnderstandinge of the
 lawe and true obedience. For he sayeth who can Deut. v.
 geue y they canne haue suche a mynde that they
 may feare me and kepe my commaundementes. Esay. 29
 Also by the prophete Esay he sayeth. This peo-
 ple approacheth to me with their mouthe but
 their hearte is farre from me, &c. Where he dis-
 cerneth the false obedience and worshyppe whi-
 che colourable is done and the true obedience
 and worshyppe, whiche oughte to be done. S.
 Paule also requireth vnto the true obedience
 of Gods lawe farre greater thynges then be
 in oure powers, where he sayeth. The ende of
 the commaundement is charitie of a pure heart
 and good conscience and faythe vnfayned. Of i. timo. 1.
 whiche ende of the lawe who canne glorie be-
 syde Christ, which alone was appoynted of God
 to this true obedience of the lawe as witnes-
 seth hym selfe of hys office in this behalfe. Mat.
 v. I came not to lase the lawe but to fulfill it,
 wherefore, for asmuche as so great obedience to-
 wardes y law of god is required we may iustly &
 wel confesse y we canne not be wythoute synne.

¶ The diffinicion of originall sinne
 by doctours.

Augustine defineth original syn to be concupis- S. Aug.
 cence, which haue succeeded i place of righteouf- gustine.
 nes y was lost. Other whyles definig it in a gene-
 ralite, he compriseth the inwarde corruption as
 cause

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cause with the outwarde sinnes as effectes, and saueith, that sinne is that whiche is spoken, done or coueted agaynste the lawe of God.

thomas
the scol
manne.

Thomas saueith originall synne is an hausure of the specke nature, that is (as he hym selfe expoundeth) an inordinate disposition of the harmonye of originall iustice. Hugo diffineth it to be che ignorance in mynde and luste in fleshe.

Hugo.

Causes
of origi
nall syn.

The cause of originall synne, is Sathan the deceruer of oure firste parentes, and their free will whereby they assented to euyl, and despised the commaundement of God, by this assent the nature of oure firste parentes Adam and Eue was corrupted, and euen as the parentes then were, such e folowed and were made afterwarde their children by natural contagion and propagation as witnesseth Paule. The doctours assigne the materiall cause of originall synne to be concupiscence.

Rom.v.

Partes.

Sin per
sonal.
sin natu
rall,

Certaine men without daunger of the trowth doe diuide originall sinne into sinne personall in Adam, and synne naturall in others, howe be it thys oughte to be added that after the fall that was also made in Adam natural whiche before the fall was not of Adams nature. This partition maketh also the vnderstanding of the true succession and stretchyng forth of originall synne to the iuent thou mayest knowe that by it nature is infected and corrupted.

The ef
fectes of
original
synne.

The effectes of originall synne be taken forthe of the perfection of Adams nature before the fall or forth of the firste ryghteousnesse losse in Adam, and by comparison of the contraries, as these: To be partaker of the de-
uils

uels nature, where as before the fall he was partaker of the nature of GOD, that is, he was wylse, ryghteous, good, true. And thys was because he was create accordynge to the ymage of GOD, whiche agayne by synnyng he dyd putte of. So for wylse, he was made vnwylse, for iuste, vniuste, for good, euyl, for true, a lyer. &c.

Genes. i.

To these be added for a clearer declaracion, also these effectes folowynge: Not to knowe God, to despyse God, to be withoute feare and awe of GOD, withoute truste in GOD. To flie GOD the iudge, not to perceyue suche thynges as be of the spirite. To hate the iudgement of GOD. To be angry with GOD. To dysparze of GOD and of hys grace. To haue truste in temporall thynges. To stryue agaynst the lawe of GOD. To haue wycked thoughtes of the hearie euen from the chyldhede. Not truely to obeye the lawe of GOD. For he that of nature is repugnaunte to the lawe of GOD, howe canne he truely obeye GOD? Serthens the affection and loue of the fleashe is enmitie agaynst GOD, for it is not subiecte to the lawe of GOD no noz canne not be. Also to cause that we neuer canne be withoute synne, for that whyche is naturall we can not vtterlye put of.

i. Cor. ii.

Ro. 8. b.

These effectes and semblable be ascribed to originall synne, because they stryke in nature or be fruytes of the corrupte nature, whyche effectes be often tymes mencioned in scriptures, and oughte alwayes to be vnderstande of the corruption of nature, as, that euery manne is a lyer, that is to saye of nature.

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The prophet sayth. There is no rightwysse man, no not one, vnderstande of nature. There is none that hath vnderstandenge, of nature. There is none that enserchereth God, of nature, vnrighteous, vnwysse, a lyer, and semblable wordes be often tymes red in scripture, and ought to be vnderstande and conferred with the nature of man befoze the fall. Moreover all the sayde effectes be deedly synnes in the wycked, forasmuch as deth as a penaltie foloweth them for as Paule sayeth. The wages of sinne is deth. Also in an other place he saith. Through the faulte of one man sinne entered into the worlde, and by reason of synne, deth. And so vpon all men deth came, in asmuche as all we haue sinned wherfoze in consideracyon and of the penaltie original sinne hath yet other effectes, as: To bring deth, for the stipende of sinne (saith Paule) is deth. Also, the darte of sinne is deth, that is to weie, whiche maketh deth, or of whiche deth doth ensue. Item, by synne entered deth. To put vnder the tyranny of the deuyll, as where it is sayde of God. I will put enmyties bitwene the and the woman, bytwene thy seide and her seide. &c. To make the chyldren of wrath and of damnacion. To make an euyl conscience, for as wytnesseeth Salomon in his proverbes. The wycked fleeth, no man pursuyng hym. To these ought to be added also other effectes of original synne in respecte of the penaltie, as concupiscence and sonne, whiche effectes do cause all thynges whiche we do of nature befoze we be regendred and bozne anewe, be synnes. For the payne of original sinne is nothing els but to synne, for lyke as no manne can put

of

Roma.

vi. d.

Ro. v. d.

Ro. vi. d.

i. cor. xv.

Ro. viii.

Ge. iii. c.

Ephe. vi

pro. xviii

of nature in other thinges, though he neuer so soore struggeleth with it, euen so nature beynge corrupted and punished with synne as with a penaltie, can doe none other thynge than synne. And that sinne is the punishment of original byce or wyckednes. The apostle Paule sheweth sufficientely, where he reherseth in order the punishmentes of wickednes, euen the very synnes. Hereunto pertaineth the common and true sayinge. (Deus punit peccatum peccato.) GOD punisheth synne with synne. I woulde also here haue putte to the penall effectes of the vtter fruites of thys originall byce, but that I thoughte it best to defer them vnto the effectes of actual sinne, for hither vnto the scole menne haue onely drawen them to outward actes and facies.

Rom. i.

¶ The contraries of original synne.

¶ The contraries of original synne sprynge chiefly of the minishynge and settinge at lyte and extenuation of it, as. To graunte that originall sinne is not a byce that hangeth in nature.

To save originall synne is onely fomes (as they call it) that is, the kyndlynge or a qualitie of the bodie by whiche the bodie and not the mynde is infected, and to whiche we oure selues maye geue a Salue or Medecine. To save originall sin betokeneth onely an outward dede and not a continual and dayely disease.

fomes peccati.

To save there be none other synnes then outward dedes, whiche erroure they defende by these saynges of Philosophers: Nature is good. Also euery synne is voluntarie whiche sentences, and suche lyke be true amonge Philosophers

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losophers & in ciuyl causes, but to bynge the
 same to enlesson or diminysh the dyscase of ori-
 genall synne is farre oute of the waye. To
 graunte concupescence or luste to be the punish-
 ment of original synne, and not synne it selfe,
 agaynste saincte Augustyne who byssineth or-
 ginal synne to be concupescence. Also agaynste
 Ro. 7. b. Paule who sayeth, but I knew not synne but by
 the lawe, for I had not known luste or concu-
 pescence onles the law had sayde. Thou shalt
 not couet or luste. To graunt that this kynd-
 lyng or fomes (as they call it) is a thyng indif-
 ferent of it selfe, neyther good nor euill. But
 who euer durste call these thynges indifferente
 that knew anye good beyne of scripture, to dout
 of the yre of God, to be angrye wth God and
 semblable combraunces of nature whych be the
 necessary frutes of original synne. To extenu-
 ate & mynysh the original synne, saying: men be not
 letted by it but that they maye kepe of them sel-
 ues all the preceptes of God. To saye originall
 synne is onely a weakenes in nature or incummet
 and kyndlyng and no synne, that is to saye, a
 thyng of the selfe nature worthy death & dam-
 nation. To graunte with the Pelagians that
 originall synne came vpon other menne not by
 natural corrupcion and propagacion but by
 imitation, wherefore the Pelagians wyl not
 that by baptysme originall synne is losed in in-
 fautes because they contende that in byrth there
 is none suche original synne. To saye originall
 synne is onely a gylte or offence which is wiped
 awaye in baptysme. To graunte wth s^r Mani-
 chees. chees that fleshy luste wherby the fleshe lusteth
 against the spyryt in vs is an infirmyte proce-
 dyng

byrge of the corrupte nature in the fyrste man but a contrarrie substaunce so styckenge in vs that when we be deliuered and purged it is seuered from vs . To graunte that luste is the Concu= acte of lusting and not the fyrste byce gotten of pilsence. Adam . To saue wryth the Anabaptistes oze= Anabap genall synne ceased and is quenched in such as tistes . be rebaptysed. To graunte originall synne not to be a pure priuation but onely a corrupte ha= uoure whose powers be of it selfe trulpe to ac= knowledge goddes trust in hym. &c . To graunt wryth the scole men that the punishmentes of oze= originall synne is onely concupyscence. To de= nyge that the punishmentes of originall synnes be besydes concupyscence, also synne, deathe, the tyranne of the deuyl, dampnation. &c.

Scola=
tickes.

¶ Of actuall synne.

¶ It is manifest that scole men do onely call those actual synnes which stande in outwarde wordes or dedes, wherefore I thoughte good to treat of suche seuerally of my accustomed com= pendious maner of teachenge , to thentente I myghte satisfye the reader whyche perchaunce as yet , is intangled wryth the olde drysspon of synne . Neuertheles I thynke conueniente to

A protes= tation.

protest and declare before vnto you that there is one onely and symple synne styckenge in the nature of manne whiche accustomedly we call originall synne from whyche vndoubtedlye ac= tuall synne differeth nothyng but so muche as the cause and effecte do differre : wherefore it had bene ynoughe to haue put actuall synne amonges the effectes of oze= genall synne .

but

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but that I feared they iudgmentes whiche accompie it a greuous offence in thinges, yea not necessarie to depart and swarue from the aun-
cyent wyters. But for asmoche as ovyginall synne is a vice sticking in nature frome whiche procede not only euell wordes and dedes, but also noughty affections and thoughtes whiche befoze God be the verye selfe synnes. Also for asmoche as suche affections and thoughtes be the actes of the vyce styckynge in nature: Therfoze actuall synnes must be vnderstanded not only outwarde wordes and dedes but also inwarde affections and thoughtes, wherfoze in this wyse oweth actuall synne to be defyned.

The di-
ffinition
of actual
synnes.

¶ Actuell synne, is euery affection, euery thought, euery worde and dede agaynst the lawe of God, yea and what so euer is done with-
out faythe. This synne issueth forth of the cor-
rupt nature of man and is the effecte of origi-
nall synne.

¶ The proues of this diffinicion.

¶ A wycked and euill minde of nature can not want actual synne, for the vice original, whiche is cause of it, neuer plaiceth, neuer kepeth holpe dare. Howe the cause alwayes workynge, the effectes can not but alwayes ensue. Also a vici-
ous and corrupter, can not but brynge forth euil frutes. Out of the harte (saith Christ) pro-
cede euil thoughtes, slaughters, aduourties, &c. And God oftymes scourgeth wickednes with outwarde synnes, while he suffreth the wicked to runn fro one syn to another. These synnes where with God scourgeth and punisheth synnes, the decciours also cal many tymes the punishmētes
of

Ma. xv. c.

Roma. i.

of synne, as sainte Gregoꝛe wytynge thus. gregozz.

Synne that spryngeth of synne is not onelye nowe a synne but it is both synne & also the punishment of syn, because wryth a iuste iudgemēt God almyghyte ouershadoweth as it were wryth a cloude the hearie of the synner.

No man doubteth but all actuall synnes maye be referred to the inwarde thoughtes to ouerwarde speakynges and dedes. For thaffections and thoughtes of the mynde be actuall synnes, it is certayne and clere ynoughe, forasmuche as they be the effectes of the originall vyce. And Ro. vii. the apostle sayeth. But synne by occasion engendꝛed by the commaundemente in me, all manner of concupiscence, as who shoulde saye synne espied & knowē by the law maketh afrayed, and furthermore moueth the luste agaynste GOD to fle the iudgemente of God and be angrye agaynste God. Also Christ in the gospel of Mat. Mat. thew reherseith the thoughtes of the hert amonges the effectes of the corrupte hert of nature. Luc. For forth of the heart (sayeth he) come wycked thoughtes, slaughters murders. &c.

Those synnes whyche can not be referred eyther to the affections thoughtes woordes or dedes be compysed vnder the general sentence of Paul, what so euer is done wythout farthe, Rom. 14 is synne, wherfore not onely the affections and thoughtes, speakynges and dedes which be euil be actuall synnes, but also honeste affections, thoughtes, woordes and dedes be actual synnes, not of them selues, or because God woulde not honest affections and thoughtes, honest sayynges and dedes to be hadde, or dysalloweth or dothe not reacqute the same, but because the parsons

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persons of whome they be done please not God, and because they be done without faith. Agayne suche affections thoughtes, wordes and dedes, as be honeste doe please **G O D**, and be not synnes when they procede of faythe towarde Christe, for whose onely sake all oure workes be pleasaunte vnto God.

the cause The cause of actual syn is Satan, father of all of actu- sinnes. Dur wil, whiche is fre to euil, assenterh al synne. to Sathan the engenderer and prouoker of sinnes. The lesse principal cause is the originall vice from whence as forth of a founteyn all actual sinnes do flowe.

The par **tes of ac** **tual syn.** **It** is an olde deuision of actuall sinne into synne mortall and veniall. The scole men about either of these synnes doe but tryfle verye fondlye and foolyslye, some thinke theym called veniall because they obteyne easelye Clemencie, that is to saye, pardone or forgeuenes, and whiche maye be quenched and chased awaye either by holre water, or other ceremonies. Other some wyl haue them called veniall synnes, because after thys lyfe they receyue pardone in purgatorie. Agayne other some saye they be so called, hauynge respecte to synne that is irremissible, whiche is the sinne agaynste the holre ghooste. **scoler.** But the wyser and better learned scolmen doe refer vnto veniall synnes those disposicions of thoughtes and affections whiche tende to mortall synnes: and vndoubtedly all thoughtes and noughtre affections in holre and good men be veniall synnes, with which darthe the mindes of the godlye be vexed, where as the fleashe couereth and lusteth agaynste the spirite. But because the scripture damnerh such affections

tions and thoughtes as be moost greuous sinnes in the eyes of god, and furthermore Paule aduertiseth vs to mortifye with the spirit such dedes of the flesh. Therfore those that begin to be called venial synnes, be not litle sinnes as to distrust in God, to be angrie and displeased with God. For vndoubtedly these synnes are become mortall sinnes in the wicked persons, for asmuch as death as a punishment doeth ensue them, for the wicked make no resistance by fayth, wherfore in respect of death as a penaltie and punishment, there be no venial synnes in the wicked. Albeit the same affections and thoughtes agaynst gods law in good persons be venial sinnes, because they be forgiven the. For the godlye disallowe suche affections and thoughtes, and make resistance agaynst the, so that they fal not into the outward factes. Now, in such as make resistance is yet fayth, wherfore in the meane season they be declared righteous. But on the contrarie side all sinnes be mortall that be done agaynst the law of God, with a conscience whiche withstandeth not by fayth. For this cause affections & thoughtes are nowe become deadly sinnes, whē no resistēce is made on our behalfe agaynst the, but be allowed, yea at last also by oure assēt they bryast forth into our outward crimes and noughtines. And suche as thus doe sinne, be fallen frō the grace of God, & be no more compred for good, whome also damnation foloweth, onlesse they repent. But of this matter looke vppon Melanchton in his places debatyng the thyenge moore at large.

Melanch-
ton.

The occasion of this diuision of actuall sinnes.

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**A true
diuision
of actual
synnes.**

**The ef-
fectes of
actuell
synnes.**

seemeth to haue come hereof, because the fathers
of the Church sawe two sortes of actuell syn-
nes, some inward, as affections and thoughtes,
some outward, as wordes and dedes. But for
asmuche as they were led of their owne proper
iudgemente, without counsel had with the pla-
ces of scripture, or perswaded with this commo
sayinge. God iudgeth not the affections, there-
fore they parted venial synnes as affections and
thoughtes (by minishynge the same) in the wick-
ked also from the payne of death. But the diui-
sion of actuell synnes shalbe simple, sincere and
lesse peryllous yf thou wilt deuide them into
synnes, whiche be inward (as the affections and
thoughtes, whiche maye be called venial in such
as doe resist by sayth, and therfore be yet coun-
ted, righteous) and into outward syns, as wor-
des and dedes, into whiche who so euer brasteth
forth, be fallen from grace, & be no more numbred
amonge the righteous, but that as well the in-
warde as the outward synnes be deadly, onlesse
thou resistest by saythe. But in the wicked in
whom is no resistence, or which hath not Christ
can be no venial synnes.

For asmuch as of actuell synnes some be af-
fections and thoughtes, other some wordes and
dedes, therfore double effectes here of (that
is to wete) of veniall synne doe arise, I meane
of affections and thoughtes in the godly, and of
actuell synne by it selfe, I meane as wel of affec-
tions and thoughtes, as of outward wordes
and dedes in the wicked and in suche as departe
fro grace. These double effectes serue for none
other thinge but to discerne the veniall in the
godly from the none venial, & is fro such as who
so

soeuer be intangled & roted in, be no longer oc-
 computed righteous., to the intente we myghte
 knowe the difference betwene the godly and vn-
 godly whiche do sinne in affections and thoughtes.
 In the wicked no synnes canne be veniall,
 for all their affections and thoughtes be made
 withoute the holy ghoste that shoulde gouerne,
 and sayth that shoulde resist. In the godly cor-
 rupte affections and thoughtes agaynst þe lawe
 of God be made veniall synnes, because for Chri-
 stes and faythes sake they be pardoned and for-
 geuen, by whiche sayth they wrestle agaynst such
 affections and wicked thoughtes disalloweng the
 same, lest they shoulde runne into outwarde
 vices, wherfore in so greate strugglings and
 conflictes they be yet pronounced and recom-
 pted for good & iuste persons by benefite of their
 faythe, not assenting to the temptation of sinne.
 Nowe the effectes of veniall sinne in the godly. The ef-
 fectes maye be these. To be tempted to vngodlynesse. To be
 tempted to disparze, to be angrey wth veniall
 God, to doubte whether god hath respect of the synne,
 to be prouoked agaynst the whole law of God, &
 they should luste after wickednes, to thinke vpon
 euils, and haue their myndes occupied there-
 vpon. Manye lyke effectes of veniall synne
 maye yet be fetched hyther oute of the effectes
 of originall synne afore remembred. Also what
 the effectes of veniall synne be, euery manne
 easelye hathe experience in hym selfe when
 his spirite and fleashe be at warre together,
 neyther ought these effectes to be lytle regarded
 spheing the same be mooste greuous synnes
 before GOD, and verie mortall in the wres-
 ked as perteynyng to the payne.

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Neuerthelesse they be yet called ventall in the
godlye, because they be forgeuen and pardoned
to such as valiauntly resist by fayth, or because
they breake not forth into outwarde offences.
Also here vnto belonge such places of scripture
as teache that the lyfe of the godly is a warfare
vpon this earth, as Ro. vii. It (sayeth Paule)
ye wyl mortyfy the deades of the body, ye shall
liue. &c. Truely the dedes of the bodye be here
not onely the wordes and dedes of the selfe bo-
dye, but also the affections and dedes of the
mynde, and the bodye signifieth here not one
parte of the bodye, as the flesh, but the whole bo-
dye. The sayd Paule in another place sayeth:
Mortifye therfore youre earthly membez, hoz-
dome, vncleennes, wantonnes, euell lust. &c. Item
let not therfore syn reygne in your mortall bo-
dye, so that you shoulde obeye it by the lustes of
it. Also Job accordeth to the same, wher he saith:
A warfare is the lyfe of manne vpon the earth.
These places monythe vs strongly to resist syn,
lest we be baynquished at last by it to the comittig
of outwarde offences & enormities, and so vtter-
lye to dye by the same. Whereby now it appeareth
what actual sinnes be mortal, in respect of such
as we cal ventall in the godly (which is to wete) those
which be done against the law of god, with a consci-
ence not repugnaunt ne withstanding by fayth, where
as no resistence in our behalfe is made against the
affections, motions & thoughtes, til at last they
rush forth into outward crimes & enormities. For
such sinners haue asserted to sinne & be nowe gone
from grace, and no longer can be reputed good:
pea, and where suche repent not, they be also
dampned.

T Now these effectes be of the hole actual sinne mortal, that is, as wel of affections and thoughtes, as of wordes and dedes. Not to repugne against the temptacion of synne by fayth. To assent to synne that tempteth. To approue those thinges which the euyl affections & thoughtes do suggest and purpose. To haue delectacion and pleasure in synnes. To glorie in synnes. To desyre & ymagin ydolatre, and to be made an idolatoure. To desire & ymagin any false worship of God, and to set vp the same. To desyre and ymagin murdre, & the same to execute. To desyre and ymagin dysobedience and with outward fact to accomplish the same. To couet and ymagin aduoutre and the same to commit in dede, and so of the rest. But these effectes are so to be taken that forth with they be made mortal sinnes as sone as any assent is had to such corrupt affections and thoughtes, although the outward dedes folowe not, whiche neuerthelesse the mynde can not wante that is fallen from grace. So Adam shoulde haue synned mortallye for the assentynge vnto the wicked affections and thoughtes, although he had neuer eaten of the apple. So also in vs affeccyons and thoughtes be made mortall synnes, yea: although outwarde dedes do not ensue, euen as ofte as we make no resistance by farthe agaynst the synnes so temptynge vs, but do grue oure eare and assente to the same, as for example. Good menne to be tempted, to wyshe and compasse murdre is a venial synne in suche as stronglye and valiauntlye make resistance by farthe, but to assente

The effectes of the hole actual sin mortal.

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vnto thaffections and thoughtes to obey them
euen to the execution of the murder and not to
repugne by faythe, is nowe become a deedlye
synne.

¶Wherfore to mortall synnes actual perteryn
all these synnes, wherbnto assent is geuen, albe
it they be not accomplished by wordes and de
des. Item all those whiche be executed in word
and dede. Hether perteryn suche places of scrip
ture as conteyn heapes of actual synnes wor
thy death, as. i. Corin. vi. Ephesians, v. Gala.
.v. Romano. i. Certenly suche effectes be called
mortall synnes not because grace is denied to
suche synners as synne mortallye, lyke as it is
to them which beinge deed can not ryse agayne,
but because deth as a punishmente foloweth
suche effectes. But agayne where such synners
do chaunge theyr lyfe and do repentaunce they
maye obteyn grace.

Other
effectes
of actual
sinne

These also effectes maye be herebnto referred,
Of a wylfulnes or haulines of mynde, or for o
ther causes not to acknowledge or receyue the
Gospell.

¶To acknowledge or receyue the Gospell and
the same so acknowledged or receyued slouthful
ly to regarde. A man to neglect his office in his
callinge, or to do it negligently, whiche synnes
at this daye be moste common in the worlde.
For some men although they knewe that it is
gods commaundement that they shuld acknow
lege and receyue the Gospell, yet they despyse
it and will none of it. Agayn, others where as
they promptly acknowledge and receyue it yet
they regarde it negligentlye. Suche now a
dayes be manye Gospellers whiche nowe be
waxen

Colde
Gospel
ers.

Waxen colde.

¶ Common effectes whiche folowe
all mortall synnes.

¶ To bringe death vpon men. To put men vn-
der the tyrannye and power of the deuill. For
whosoever falleth from grace by sinne, can be Ro. v. vi
vnder the power of none other than of the de-
uill, sithens there be but two kingdomes thone
of God the other of the deuill. Therefore also
Christe maketh the deuill father of synnes.
¶ The apostle calleth the deuill myghty in the vn-
saythful, and otherwhiles he calleth deuils the
rulers and princes of the worlde. Item, he that
committeth synne (sayth Christ) is of the deuill.
¶ To bringe euerlastinge damnacion to suche as
repent not, according to the sayinge of Christe. Ioan. xi
¶ To be cursed into euerlastinge fyre. sc. In which
place Christ reckenerh by the synnes, for which
euerlastinge damnacion chaunserh. To make
men seruauntes of synne, for euery one that
committeth synne is the seruaunt of synne. To
deprive men of the kyngdome of God, for they
that do suche offences shall not inherite the
kingdome of God. To make an euil conscience
accordinge to the sayinge of the wise man. The
wicked fleyeth no man chasynge him. To deserue Prouer.
that synne be punished with synne, accordinge
to the sentence of Paul, where as he sayth. For
this cause God gaue them by into the lustes Ro. i. v.
of reproche, for euen theyr women did chaunge
the natural vse vnto the vnnatural, and like-
wise also the men lest the natural vse of the wo-
man, and bent in theyr lustes one to an other.
¶ And man with man wrought filthynes & recei-
ued i the selues þ reward of their errour as ap-

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- perterped. ac.** To susteyne reproche and an eu-
 uel name in this life, accoꝝdinge to the sentence
Pro. 18. of Salomon. The wicked when he commeth in
 to the botome of synnes is set at nought, and
 reproche and sciaundre do folowe hym. To
Num. v brynge also outwarde mischaunces and curses
 vpon suche as commit them, as God hym sette
 witnesleth saying. Bycause ye haue transgres-
 sed my commaundementes ye shall not prosper.
Ge. iii. c. An exemple hereof is red in Eue, to whome
 God sayde: I shall multiply thy sorowes. Also
 in Adam: Cursed be the erthe in thy worke,
 hither perterp the curses in the olde testament
 agaynste the breakers of gods commaundemen-
 tes. Also examples, whiche testifie that synnes
 were punished with outward misfortunes and
 yet be punished,

Contraries to veniall synne.

- To** graunte any veniall synnes in the wicked.
To make but a trifle of veniall synnes, and
Holy. compt them for lytle offences. **Water.** To save veniall
 synnes be quenched or chased awaye by holy wa-
 ter or by purgatory, or other thinges. To save
 that the purging of veniall synnes nedeth not
 grace or Chryste. To save that th'affections and
 thoughtes, of whiche veniall synnes sprynge, can
 not be made mortall synnes, yf assente be
 had to the same, although the outwarde acte
 or worke folowe not. To save all affections and
 thoughtes be euill, bycause they be actuall syn-
 nes, but a distinction ought to be had betwene
 affections, for they be of. ii. sortes. Some be
Two for clene contrary to the lawe of God, as to couet
res of other mens goodes, to enuy other me for y bene-
affection fites of god, to haue distrust i God, to be angry
 with

with God, & suche lyke. These be properlye the effectes of original synne, and merely euyl, & vicious, worthy to be caste forth of the nature of man. Other affections there be which be not repugnaunt wth gods lawe, as to loue a mans owne children, to loue hys wife and suche lyke. To take these awaye, is to take awaye the mouynge and lyfe of nature. But concerning this matter ye may se moze in the common places of Melanchthon. To deny the venial synnes in holy men.

Melanch
thon.

¶ Contraries to mortall synnes.

¶ To put but seuen deadly synnes. To denye that the affections and thoughtes in the wicked, or in such as resist not by fayth be deadly synnes. To graunt y^e such synnes as be done agaynst the comādemēt of God be not deadly, although assente be had to the same, onlesse the outward factes do folow. To graunt y^e all mortall synnes be not damnable. To graunt that sayeth more stande wth mortall synne. To holde the mortall synnes, can not be forgiuen after baptysme. To denye grace vnto such as be in deadly synne, To make it no mortall synne not to acknowledge or receyue the gospel or the same receiued, negligently to folowe. Also of a presumption of mynde to despyse the gospel, and not to regarde hys challenge or not to execute the same as to his due apperteyneth.

Mo then
vii. mor-
tal lines

Moze general contraries to the hole synne be these. To graunt thopinion of the Stoickes that synnes be egall, so that there shoulde be no dyfference betwene Nero synnyng muche, and Pompeius Atticus synnyng lesse.

Moze ge-
neral con-
traries
to y^e hole
synne.
Stoicks.

To make God causer of synne, because he determineth

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Jouinist= determineth all thynges. To graunte with the
anistes. Jouinianistes synnes to be egal, and that man
 can not synne after he be ones regenerate or
 bozne a new. To deny grace to them þ do synne
 after they haue ones acknowledged the trouthe.
 To denye that the chiefe rewardes of synne be
 death, the tyrannye of Satan, and damnation.
Pelagi= To graunte with the Pelagians that the lfe
ans. of good men in this worlde hath no rewarde at
 all.

Of synne agaynste the holy ghoste.

Capi. ¶ ¶ ¶ ¶

Inasmuch as we be fallen into the trea-
 tie of sinne, we thinke it good to cast here
 vnto the synne of the holy goost albeit it
 ought to haue bene reserued and put els
 very wel after the tytle of þ gospel, because thys
 synne sprygeth of it, as out of his proper obiect.

What The synne agaynste the holpe ghost is with
 synne a= an obstinate mynde agaynste the conscience to
 gaynste damne the gospell and the worckes of it whiche
 the holy synne not acknowledged can not be forgeue, ney=
 ghost is, ther in thys worlde, nor in the worlde to come, for
 whiche also it is not to be prayed.

The pro This diffinition appeareth certayne of the
ues of xii. Chapter of Mathew, where the pharisees, be
 this dif= pinge theyr consciences conuicte with the verie
 finition. trouthe, many argumentes brought of Christ to
 the same purpose, yet agaynste theyr conscience
 they cryed out that Christedyd caste foot he the
 deuyll by the power of the deuyll, wherefore
 consequentire in that they condemned thys
 woocke of Christe, they also condemned the holy
 ghoste,

ghost, which was the cause and woorker of that woork by whose power Christ did caste foozthe the deurl. Now, such a synne can not be remitted neyther in this nor in the next world, Christ expressely declarcth in the fornamed Chapter, but yet yf it be acknowledged, it may be remitted. For to suche as be liuynge here in this worlde grace is not denied yf they repent and aske forgiveness. Finallye that we oughte not to praye for suche teacheth saincte John in hys Epistle. i. John. For so longe as thys synne is obstinately defended, it abydeyth alway unpardonable.

The cause of thys synne is the deuyl father and woorker of al synnes. The cause also of this synne, is the will of manne, whyche is free vnto euill, for manne beyng forsaken of God, and left to hys freewill, falleth into thys synne.

The synne agaynste the holy ghoste hath no partes, whiche synne otherwhyles the scripture calleth Peccatum ad mortem (that is to saye, The nas synne vnto deth) as saincte John in his epytle mes of calleth it. But the doctours call it otherwhyles this sin. the synne of vnrepentaunce, sometyme an obduration or hardnes of hearte, sometyme a stubbornnes, sometyme a resystance against the trouthe, and agaynste the conscience, and sometyme they name it the despayre of grace: Suche manner of synne commytted Carne, where as he sayde: Greater is my wyckednesse then that I can deserue forgiveness. Item, the synne of Judas the betrayer of Christe.

The effectes of the synne agaynste the holre ghoste.

The effectes of the synne agaynste the holy ghoste

i. John. v. b

The cause.

No part i. John. v. d.

Gen. 4. b
mar. 15. a
mat. 27. a
Luc. 23 a
John. xvi. b.

Common places

ghoste be these : To damne the gospel and the frutes of the same, after the example of \S pharisees . To make the synne irremissible or unpardonable in suche as obstinately & stubburnly continue in damnynge the gospel. To bring deth i. John. v. To crucifye the sonne of God again, as the example to the Ebzues declareth . To make the sonne of God a laughynge stocke , as Ebz. 4. a in the sayde Epistle is shewed . But these effectes are so to be vnderstande and taken that the synne agaynst the holye ghoste yf it be acknowledged in this life may be forgeuen. Whereunto also maye be brought al such effectes as generallye folowe al mortal synnes.

Contraries. ¶ Contraries to this doctryne be these : To graunte that euery sonne whiche is commytted after baptyisme is a synne agaynst the holy gost, yea: thoughe it commeth of a weaknes & not of any contempte or obstinacy . To graunte \S the synne agaynst the holy ghost can not be forgiuen in this lyfe yf the same be acknowledged, whyche erreure confuteth S. Augustyne vpon \S wordes of Christ. Mathew. xii. To make a tryfle of the sonne agaynst the holy ghoste, contrarie to the wordes of Christ whyche extollet h this synn aboute any synne commytted agaynst hys owne personne.

¶ Of the lawe.

Capit. \mathfrak{A} II.

Diffinitio.
on.

The lawe in a generalite is whyche teacheth what is to be done and what is to be lefte.

¶ This diffinitio is vndouted, taken the prose forth of the proppr officies of the lawe, whiche be
to

to teache, commaunde and declare what is to be done, and what not.

¶ Of lawes some be naturall, some diuine, some humane. The par
tes.

¶ The causes of lawes be the makers and instituters. The cau
ses.

¶ The effect of lawes is to declare and commaunde what thynges we oughte to doe, and what to leaue vndone. The ef
fectes.

¶ The lawe of nature.

¶ The lawe of nature is a certayne notyce or knowledge of Gods lawe, imprinted and grauen of God in the nature of man, ordeyned to knowe God and loue his neyghboure, to the entente there myghte be kepte in the myndes of menne, an occasion of religion and publike quietie, peace, and tranquillite of menne amonges them selues. What is
lawe of
nature
is.

¶ That the lawe of nature is a notice of Gods lawe, is euidente by the firste Chapter to the Rom. where the apostle declareth that the gentiles or heathen persons haue knowledge of God, by the lawe of nature, and not onely a single knowledge, that there is a God but also that God doeth create, doeth gouerne and conserue all thynges, which to vnderstande in God, is properlye to knowe God. Howe be it thys knowledge is wonderfullie dimmed, obscured, and corrupted by the fall of Adam, as here after in the effectes we shall shewe in whiche, some parte of the diffinicion shall be better declared. Howe to acknowledge God & loue his neyghbour together with the reste of the final effectes of the lawe of nature. Prooues
of this
diffini
cion.

¶ The cause of the lawe of nature is God the Cause, instituter,

Common places

ghoste be these : To damne the gospel and the frutes of the same, after the example of h pharisees . To make the synne irremissible or unpardonable in suche as obstinately & stubburnly continue in damnyng the gospel. To bring death i. John. v. To crucifye the sonne of God again, as the example to the Ebrues declareth. To make the sonne of God a laughynge stocke, as in the sayde Epistle is shewed. But these effectes are so to be vnderstande and taken that the synne agaynste the holye ghoste yf it be acknowledged in this life may be forgeuen. Whereunto also maye be brought al such effectes as generallye folowe al mortal synnes.

Contraries. C Contraries to this doctryne be these: To graunte that euery synne whiche is committed after baptysme is a synne agaynst the holy gost; yea: though it cometh of a weaknes & not of any contempte or obstinacy. To graunte h the synne against the holy ghost can not be forgiuen in this lyfe yf the same be acknowledged, whiche erreure confuteth S. Augustyne vpon h wordes of $\text{Christ. Mathew. xii.}$ To make a tryfle of the sonne agaynste the holy ghoste, contrarie to the wordes of Christ whiche extollet this synne aboute any synne committed agaynst hys owne personne.

Augustyne.
mar. xiii

C Of the lawe.

Capi. xli.

Dissinction.

T he lawe in a generalite is whyche teacheth what is to be done and what is to be lefte.

C This dissinction is vndouted, taken the prose forth of the propre officies of the lawe, whiche be

to teache, commaunde and declare what is to be done, and what not.

¶ Of lawes some be naturall, some diuine, some humane. The partes.

¶ The causes of lawes be the makers and instituters. The causes.

¶ The effect of lawes is to declare and commaunde what thynges we oughte to doe, and what to leaue vndone. The effects.

¶ The lawe of nature.

¶ The lawe of nature is a certayne notice or knowledge of Gods lawe, imprinted and grauen of God in the nature of man, ordeyned to knowe God and loue his neyghboure, to the ende there myghte be kepte in the myndes of menne, an occasion of religion and publike quietie, peace, and tranquillitie of menne amonges them selues. What is the lawe of nature is.

¶ That the lawe of nature is a notice of Gods lawe, is euidente by the firste Chapter to the Rom. where the apostle declareth that the gentiles or heathen persons haue knowledge of God, by the lawe of nature, and not onely a single knowledge, that there is a God but also that God doeth create, doeth gouerne and conserue all thynges, which to vnderstande in God, is properlye to knowe God. Howe be it this knowledge is wonderfullie dimmed, obscured, and corrupted by the fall of Adam, as here after in the effectes we shall shewe in whiche, some parte of the diffinition shall be better declared. Howe to acknowledge God & loue his neyghbour together with the reste of the final effectes of the lawe of nature. Prooues of this diffinition.

¶ The cause of the lawe of nature is God the Cause, instituter,

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instituter, whiche gaue his lawe indifferentlye into the heartes of al menne.

Partes. The lawe of nature is not deuided of it selfe in to partes, but for asmuche as some lawes of nature pertain to knowe God, some to loue the neyghboure, or to the conseruacion of mans kynde, therefore let the varietie and sundrynesse of naturall lawes suffice in place of a diuision.

Effectes The effectes of natural lawes be take forth of þe verie lawes wrytten in the myndes of men, as:

Rom. i. c. To knowe God that he is euerlastinge, myghty and godly (that is) that he createth, gouerneth and conserueth all thinges for that is to knowe the eternitie, power and diuinitie of God. To worship one god. To glorify God. To be thankfull to God the maker and sauoure of all thinges. To call vpon God. These latter effectes concerninge the worshyppe of God, the apostle taketh not away from þe very Gentyles,

Rom. i. but þe they haue them by the lawe of nature but that he accuseth the, accordyngly as they knewe God, they gaue him not the true worshyp, wherefore, while he sayeth that the Gentyles payed not, neyther yeldded vnto GOD whome they knewe, bys true worshyppe, he sheweth sufficiently that they hadde a knowledge of the true worshyppe.

Howe that the Gentyles gaue not the true worshyppe to GOD, whome by his creatures they knewe, the wyckednesse of their mynde was to blame, whiche by meanes of originall synne, would not obeye the knowledge that they haue of GOD, but is naturallie borde of the feare of GOD, and trust in God, neither doeth

dothe it aske any helpe of God. &c.

Wherefore all the foresayde effectes be so in vs corrupte and spotted sythens the fall of Adam that we can not truly knowe God, trulpe obeye hym. &c. whiche thynges neuer thelesse befoze the fall man coulde haue done by the lawe of nature.

¶ There be yet other effectes of the lawe of nature pertynynge to the loue of the neighbour, & to the cōseruacion of mankynde in the state of tranquillite, which be these. To hurt no man.

To saue the commodities of lyfe. To haue a fellow in wedlocke. To geuynge issue. To nouryshe the same.

To helpe an other. To kepe couenautes. To haue and to vse al thynges in common.

To be bozne vnto fredome, and suche lyke.

¶ Of these effectes or lawes of nature, some nature hath corrected, as the lawe al thinges be in common, and the lawe of fredome to thyntente it myghte kepe and conserue the hole policie of manne in a state of tranquillite and eschue the corruption of the hole nature or parte, yet neuer thelesse not withstandynge thys correcci-
on those fyrste naturall lawes be not vtterly extincte in the myndes of manne, Marcus
Tullius Cicero wytnessynge the same in the fyrste booke of hys offycees, where he wyrteth that the lawe concernynge the com-
munion of all thynges is not extincte, but accordynge to the sentence of Plato, that manne
is bozne to the vse and behoue of man, that one shoulde helpe and further an other in geuyngge receyvinge. &c. by whiche woordes Cicero
callerh vs backe agayne to the lawe of nature, whiche is of greate efficacie and
strengthe

The sen-
tence of
Marcus
Tullius
Cicero.

Common places

instituter, whiche gaue his lawe indifferentlye into the heartes of al menne.

Partes. The lawe of nature is not deuided of it selfe in to partes, but for asmuche as some lawes of nature pertyene to knowe God, some to loue the neyghboure, or to the conseruacion of man's kynde, therefore let the varietie and sundrynesse of naturall lawes suffise in place of a diuision.

Effectes The effectes of natural lawes be take forth of þe verbe lawes wyrtten in the myndes of men, as:

Rom. i. c To knowe God that he is euerlastinge, myghty and godly (that is) that he createth, gouerneth and conserueth all thinges for that is to knowe the eternitie, power and diuinitie of God. To worship one god. To glorify God. To be thankfull to God the maker and sauoure of all thinges. To call vpon God. These latter effectes concerninge the worshyppe of God, the apostle taketh not away from þe very Gentyles, but þe they haue them by the lawe of nature but that he accuseth the, accordyngly as they knewe God, they gaue him not the true worshyp, wherefore, while he sayeth that the Gentyles payed not, neyther yeldeb vnto GOD whome they knewe, bys true worshyppe, he sheweth sufficiently that they hadde a knowledge of the true worshyppe.

Rom. i.

Nowe that the Gentyles gaue not the true worshyppe to GOD, whome by his creatures they knewe, the wyckednesse of their mynde was to blame, whiche by meanes of originall synne, woulde not obeye the knowledge that they haue of GOD, but is naturallie borde of the feare of GOD, and trust in God, neither doeth

Dothe it aske any helpe of God. &c.

Wherefore all the foresayde effectes be so in vs corrupte and spotted sythens the fall of Adam that we can not truly knowe God, trulpe obeye hym. &c. whiche thynges neuerthelesse befoze the fall man coulde haue done by the lawe of nature.

¶ There be yet other effectes of the lawe of nature pertainynge to the loue of the neighbour, & to the cōseruacion of mankynde in the state of tranquillite, which be these. To hurt no man. To saue the commodities of lyfe. To haue a fellowship in wedlocke. To gender issue. To nouryshe the same. To helpe an other. To kepe cōuenantes. To haue and to vse al thynges in common. To be bozne vnto fredome, and suche lyke. Of these effectes or lawes of nature, some nature hath corrected, as the lawe of al thynges be in common, and the lawe of fredome to repentente it myghte kepe and conserue the hole policie of manne in a state of tranquillite and eschue the corruption of the hole nature or parte, yet neuerthelesse not withstandynge thys correcciō those fyrste naturall lawes be not vtterly extincte in the myndes of manne, Marcus Tullius Cicero wytnesse the same in the fyrste booke of hys offyce, where he wytteth that the lawe concernynge the cōmunion of all thynges is not extincte, but accordynge to the sentence of Plato, that manne is bozne to the vse and behoue of man, that one shoulde helpe and further an other in geuyng receyvinge. &c. by whiche woordes Cicero calleth vs backe agayne to the lawe of nature, whiche is of greate efficacie and strengthe

The sentence of Marcus Tullius Cicero.

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Dispen-
sation of
nature.

Strength throughe thinstinct of nature, whiche as a leder or capiteyn, we oughte to folowe, to thintent that common vtilities and profitess might be brought forth into the middes amon- ges men by interchaunging of officies and du- ties of one to an other: So by the impulsion and consente of nature the lawe concernynge libertie gaue place to perill, lest the captiues and suche as were taken ppysoners in warres shoulde be vttelye slayne, for nature had rather geue place here (as a man wolde saye) vnto na- ture than with great incommoditie vttelye to perish, or not to do for the best.

¶ Yet in the meane season lybertie whiche naturally is grauen in the mynde of man aby- deth still, althoughe outwardly for certein caus- ses it be corrected, wherefore it is to be graun- ted that naturall lawes maye be corrected and redressed for the causes aforesayde of nature it selfe, whiche continually doth nothinge els but laboureth to the conseruacion of mankinde, and that in an outwarde vse of thynges, to thintent that greater perills might be eschued whych els wolde corrupt the hole nature, or at lest a good part of it. But the lawe of nature in suche cor- reccion alwayes yet remayne holic and perpetu- al with the mynde. So with the mynde is com- munitie of thynges still remaynynge, although that thynges outwardly be priuate and vncom- mon. This communitie whiche is the mynde teacheth that the neighbour hauinge nede, is to be holpen. Therfore it is to be lerned here whan the lawes of nature may be corrected and how, that is when for the sayde causes nature maketh one lawe to geue place to an other, wh

one

One doeth mitigate another, that so nature mighte be kepte, whiche outwardly because of necessitie or peryl of mannes societie is compelled to geue place. Certes it is verre profitable also in admyttinge the lawes of nature to putte some difference and choyse, lest we Iudge all maner of lawes to be indifferently the lawes of nature. For there be some whiche seme to be lawes of nature, and yet be not, but rather be contrarve to nature, and to temporall or ciuyl lawes. For ciuyl or temporall lawes also haue proceeded out of the selfe nature, and were firste ordeyned to kepe the order of nature, and the societie of mannes lyfe, of whiche sorte be these lawes. Geue and take, as the Poete Hesiodus reherseth, also this lawe: Nim vi repellere licet, it is lawefull to putte of violence with violence, and suche lyke, whiche lawes be spronge forth of froughtry affections of our nature. Finally these also affectes oughte to be added, a quiete conscience by the keepinge of the lawe of nature. And an euyl conscience by the breach of the lawe of nature.

Contraries to the lawe of nature be these: Contrarye to graunte that the lawe of nature before the fall of Adam was not the true knowledge of lawe of God, that he createth, gouerneth & conserueth all thynges. To graunt that the lawes of nature maye be corrected by the bishoppe of Rome, or other rulers, withoute the violence & injury of nature. To thes erroure aunswereth the Emperoure in hys institutions, where as he saith, that the lawes of nature be immutable. wherefore I aunswere thus, that simple no lawes of nature canne be corrected of anye manne. for

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Note
how the
correctiō
of lā-
wes first
beganne

that power of them remaine alwayes in the heartes of menne stable and sure. Also the lawes of nature be in no mannes handes, wheresfooze no manne canne correcte and chaunge that whiche hym selfe haue not made. But for asmuche as we see certayne lawes be redressed and corrected. Therefore nowe it is to be sene frome whence the redresse and correction proceeded, vndoubtedly naturall lawes be so longe immutable, and not to be chaiged as no danger of the polecye and mannes societie, or corruption of the whole nature, or of any part hereof moueth the contrarpe. For truely vnto the conseruation of these things nature was created, and consequently al natural lawes.

Nowe because the naturall lawe concernynge the communitie of thinges shoulde haue hurted the conseruation of mankynde and publique peace: Therfoze came nature and made one lawe to geue place to another, that the societie and felowshyppe of manne shoulde be conserued, and the greater peryll eschued. But howe the lawes nowe corrected doe yet stycke still in the mynde of manne continually, I haue shewed before. To graunte that the lawe of nature canne be taken forth of the mindes of men, or utterly extinguisshed. To whiche erroure we answered before. To graunte that the lawe of nature hathe the same force & efficacie in knowing god & geuing the true worship vnto him that it had before the fall of Adā, which errour may be confuted by the vii. chap. to the Ro. To graunt that the lawes of nature, whiche concerne the loue of men, and the conseruation of mens felowshyp or societie can do as lytle in outwarde offices necessary to the

the conseruacion of lyfe as such lawes of nature as concerne the knowledge of God and the geuyng vnto him of hys true worshippe. To graunte that we can satisfie the lawe of nature concerninge the knowynge of God, and geuyng vnto hym true worship, without the holy ghost. To graunt that any man maye transgresse the lawe of nature wpythout daunger or scruple of conscience. To dyspse lightly in natural lawes which perterpe to the neyghbour no such perel of extreme necessitie as befoze is declared compellynge the same.

¶ Of the lawe of God. Cap. xvi.



he lawe of God in a generalitie is a commaundement requyryng parfite obedience towarde God and condempnyng such as perfozme not this parfite obedience.

The definition of Goddes lawe.

And syth no man can perfozme the same, it was certayne that the lawe was geuen to this purpose, & it should leade vs to knowledge of our syn, & of oure weakenes, which thinges knowe we might fle thence vnto Christ & perfozmer of parfite obedience, and so be made partakers of his obedience through fayth vnto our iustification.

¶ Prooues of thys diffinition.

That the lawe of God requireth parfite obedience it is openough by many places of Moyses, as i d. u. vi. ca. Thou shalt loue hi w al thy hole heart, w thy hole mynde. Also in the .x. cap. the same setence is read, where also we be commaunded to circuncise the foreskyne of oure heart.

Common places

- Jos. 22. a** Itē in þ boke of Josue is read thus. And sticke
 you vnto hym, & serue him in al your heart, in al
 your mynde. &c. Itē in another place. Now ther
 fore, feare the Lord, and serue hym with a moste
 parfytte and true hearte: So then I cal parfytte
 obedience, whiche byngeth besyde the outwarde
 woꝝkes also a consentynge mynde to the lawe
 of God. Chyriste in the newe Testamente re-
 quireth the same parfytte obedience. For when
 he was demaunded of a doctour of lawe, what is
 the greatest commaundement? He answered:
Math. xxi. d Thou shalt loue thy Lorde God wyth thy hōle
 heart. &c. Also to this vse & purpose he interpre-
 teth the lawe in the. v. of Math. to the intente he
 woulde shewe, that it is not ynoughe to bynge
 onely outwarde woꝝkes to the fulfillenge of
 the lawe, onlesse thou byngest also a consenting
 mynde. The place in Deute. capi. xvii. testifieth
 clearely that all those be condemned by the
 law which performe not þ parfytte obedience of
 the lawe towards God. For Moses sayeth:
 Cursed is euerye one that shall not abide in all
 suche thynges as is wrytten in the booke of
 the lawe. But nowe agayne that no manne kepe
 the law vnto the parfytte obedience of þ same, ee-
 uerre manne proueth and feleth in hym selfe
 sufficientlye, and Chyrist declareth where he tea-
 cheth that his office is to fulfill the lawe, and
 that he came to that intente sayncte Paule al-
Rom. 3. c so defineth the law to be the knowledge of syn,
 that is, whiche accuseth, frapeth the conscience,
 and makeith synnes knownen. Item, he sayeth:
Ro. v. d. The lawe entred in by the waye that synne
 myghte abounde. The reste of the diffinicion
 appeareth in the thirde chapter to the Galathi-
 ans,

ans, where the Apostle expresseth the vse of the lawe, geuen to the leadinge vnto Christ: Wherefore the lawe was oure scolemaster or leder vnto Christe, to the entente that by faythe we shoulde be iustified, and not by the woorkes of the lawe.

Ga. iii. d

Of Gods lawes, some be mozal, some ceremonial, and some iudicial.

Diuisiō
of Gods
lawe.

The cause of Gods lawe is God the instituter. The publysher and declarer was Moses.

Causes.

The cause of enactynge Gods lawe was the frowardnes of the Israelites, whiche was to be chastised with a lawe, as it were by a scolemaster or leader, tyll the comynge of Christe. D-ther occasions of geuyng of Gods lawe by put of Paule in the thirde chapter to the Roma. by these wordes, where he sayeth: what preferment hath the Iewe, or what helpeth circumcision? Surelve verve muche. Firste vnto them was committed the speakynges of God (that is to saye) certayne lawes and ceremonies vnto a people certayne, in whiche the promyses made vpon Christe shoulde be disclosed by the cleare testimonie of God. The pzyncypall effectes of the lawe Paule putteth in the.iii. and. vi. chapter to the Romaynes, as these. To declare synnes, for by the lawe commeth the knowledge of synne. Also the lawe entred in by the ware that sinne myghte abounde and be increased. But I knewe not sinne (sayeth Paul) but by the lawe, for I had not knowen concupiscence or lust, onles the law had sayd: thou shalt not luste. Also God sayeth vnto Adam, who hath shewed thee thou were naked, but that thou hast eaten of the tre, of whiche thou were comaunded not to eate.

Ga. iii. d

Ro. iii. c
Ro. v. b.
Ro. 7. b.

Gen. iii.

Common places

- To accuse, to feare, to dampne the conscience,
 To make the conscience vnquiet doubtyng,
 and incertayne, because it espyeth that it can not
 kepe the lawe. And on the contrarye parte the
 conscience is made quiet and certayne, when by
 the example of Abraham it considereth onelye
 the promysse. To kepe menne vnder awe, tyll the
 comynge of Christe, as wytnelleth Paul. The
 lawe is a scolemaster vnto Christe. Item the
 lawe was geuen for the vnrightheous persons,
 to teache the true worckes that please God, and
 with whiche we exercise oure obedience towar-
 des God. To be a doctrine aboute whiche and
 vnder whiche the promyses of Christ be opened,
 as Paule to the Romans declareth. For this
 is the ende of the holl polycy þ was institute
 amonge the Jewes. Of these effectes, some be
 onely ciuyl, namelye suche as monst:re and in-
 treate of repressing the malice of man, and some
 pertaine only to the conscience, as be al the rest,
 but these effectes ought not only to be reiecte &
 cast vpon þ Jewes, but they endure in their ful
 vertue & strength styl amonges al such as haue
 not yet Christ, neither þ holly ghost, according to
 this sayinge: Where the spirite of the Lord
 is, there is libertie, I meane to be enfranchi-
 sed and free frome the lawe and tyrannye
 of the same. Item to the ryghteous manne
 (sayeth Saynt Paule) a lawe is not ge-
 uen, that is to saye: to such as haue not Christ,
 and be vnder grace, lawes be not made, but
 to the vnrightheous and disloyall or disobedi-
 ente, I meane to suche as yet haue not
 CHRIST, neyther be ledde wth the spi-
 rite of GOD.

For surely there is now no condemnacion to
 suche as be planted in Chyrste Iesu. For as
 muche as Chyrste hath redeemed vs frome the
 curse of the lawe whyle he was made for vs a
 curse.

Ro. viii.
 Ga. iii. 8

¶ The contraries of Gods lawe I will not
 bring forth, till I haue syns shed all the para-
 res of it.

Of morall lawes. Capi.

¶ ¶ ¶

Morall lawes be the .x. commaundemen-
 tes, whiche expounde and declare the
 lawes of nature, and teache the wor-
 kes that be pleasaunt to God.

Morall-
 lawes.
 what
 they be
 Probaci-
 on of the
 definiti-
 on.

¶ Of the fyrste parte of the distinccon the mo-
 rall lawes be the .x. commaundementes doub-
 teth no man. And forasmuche as Chyrst saith
 that he teacheth not a doctrine straunge frome
 the lawes and prophetes, and the lawe and pro-
 phetes requyre fayth and the loue of the nergy-
 bour: Therefore the morall lawes vndoubted-
 ly doth teache workes that please God, for they
 commaunde fayth and loue of the nergybour.
 Now the .x. commaundementes maye be refer-
 red and reduced holly to fayth and to the loue
 of the nergybour. The firste table of Moyses
 setteth forth and expoundeth these lawes folo-
 wyng of nature. To knowe God: to worship
 God, to call on God, to obeye God, to glorye
 God, to be grate and louing to God. To knowe
 that God rewardeth the ryghteous, and puny-
 sheth the vnrighous. Amonges these lawes
 of nature some concerne the inwarde wor-
 shyppe whiche is taught by the firste com-
 maundemente, some concerne the outwarde
 worship

Mat. v.

The
 first ta-
 ble of
 Moyses.

Common Places

worshype whiche is taught by the seconde commaundement, some ceremonies declared by the
The se- thirde commaundement . The seconde table
conde ta expouneth and setteth forth these lawes of na-
ble. ture folowinge . To prohibite iniurpe and to
punyshe the gyltpe. To hurt no man. To pres-
serue the felowshyp and coniuncyon of wedlock
To vse thinges in common . To noyshe the
ysue. To kepe promyses and couenauntes. To
helpe an other, and suche lyke. Of these, the pro-
hibicyon of iniurpe and punishmente of offen-
ces maye be referred to the. iiii. precepte . To
hurte no man & to noyshe the ysue be refer-
red to the. v. The societie of wedlocke to the.
vi. The communitie of thinges and to helpe
an other to the. vii . To kepe couenauntes to
the. viii.

Causes.

The institutor and maker of the morall lawes
is God. The publysher, and setter forth is
Moses.

Partes.

¶ Of morall lawes some pertaine to God and
some to the neyghbour . God wolde the morall
lawes to be distributed and put into two ta-
bles not without a greate mysterpe whiche
thinge I haue opened in an other place . And
albeit the forenamed effectes whiche were as-
cribed to gods lawe generally, do also agree to
morall lawes these that folowe be more propre-
ly annexed to morall lawes, that is to wete, To
declare and expounde the lawes of nature. To
teache the true workes that please God . Out
of these also the newe testament boroweth his
worke where with the beleuers exercise theyr
obedience towarde G D D, not because Mo-
ses teacheth those workes, but because nature
also

also hath taughte the same, wherefore to this effecte of morall lawes pertaine all the commaundementes in the newe testamente concerninge good maners as be in sundrye places of Paulus Epistles namely Romanorum. xii. Ephesians. iii. Galathians. v. &c. For lyke as the tables of Moses whiche concerne the .x. commaundementes do expounde and set forth the lawes of nature. So suche thynges as be commaunded in the newe testamente concerning maners declare the decalogye or .x. commaundementes. Also lyke as he shal much better vnderstande the lawes of nature whiche hath the knowledge of the .x. commaundementes, so he lyke wyse shal ferre better vnderstande the commaundementes concerninge maners in the newe testamente whiche can referre the same to the two tables of Moses as to their propre and originall fountaynes. Howbeit this diligent ly muste be consydered where the scripture speaketh of fayth as of the inwarde worshyp of God wherof the outwarde worshyp and where of ceremonies. Also it speaketh of the maners of lyfe.

Of lawes iudicial. Capi. XLIIII.

Iudicial lawes be suche as commaunde of temporal polytyque or cruell causes.

This diffinition is certaine & appereth probacione by the very nature of the word & temporal or ciuile causes pertaine to iudgements.

Also of these lawes God is the institutoure Causes. and Moses the publysher and setter forth.

Because the thynges be dyuerse of whiche partes.

¶ b.

iudgements

Common places

iudgements be giuen and debates arse.
Therfore dyuers also and sundre iudycial lawes were in the polycy of Moyses made, whyche diuersite of thynges shall here be put in stede of partes. Surely al the iudycial lawes of Moyses maye be reduced to these chiefe places and hedes. Theft, murther, hurtinge, of the parentes like for lyke called talio, punishmentes, chydinges, damage done, aduoutre, successyon, wedlocke, lawfull and vnlawfull persons with whom contractes of matrymonye maye be made or not made.

E Beside the effectes whyche the iudicial lawes effectes. haue in common with suche effectes as be ascribed to the hole lawe of GOD they challenge vnto them proprely these. ii. To be signes and testimonies of the professyon of fath towarde GOD. To restryne men frome outwarde iniuries and vices. And because this effecte is merelye polytyke therfore the effectes polytyke or cyuile lawes maye also hether be brought as be these. To dyre awaye iniuries. To punysh the gylt. To conserue the publique honestye and suche lyke, wherof we shall speake hereafter in the intreatinge of humane lawes.

Of Ceremonypall lawes, Capi. XXX.

Distinction.

Lawes ceremonypall be suche as be ordeyned concernynge ceremonies and ryttes of the church, and suche thynges and persons as belonge to the perfourmyng of the ryttes and ceremonies.

Probacion.

This distinction appeareth good euen of therserpe

very nature of the worde, rite is a more generall terme and includeth that whiche by the worde of ceremony myght be happely omitted, but whersoever ecclesiastical rites and ceremonies be there suche thinges and persons be requyred as be necessarie to the execution of the same.

C Constitutoure and maker of these, is God, Causes
and Moses the publysher.

C The varietie and sundrynes of ceremonyall Partes
lawes shall serue in steede of the partes. For ceremonial lawes may be referred to these thinges ensynge, that is to wete, to the temple, to sacrifices, to the garmentes of the prestes, to expiations, to consecrations of prestes, to eatinge, to holy dayes, to bowes, and y most parte of these thynges maye be reduced to the iudaical priesthood. Some of these thynges chieflie treateth the thirde booke of Moses called Leuiticus.

C The effectes of ceremoniall lawes be, y they were figures and types of the spirituall priesthood of Christe, as the Epistle to the Hebrewes righte excellently declareth namely in the .ix. and .x. chapiters, where it is wyrtten. The lawe whiche hath but the shadowe of good thynges to come, and not the thynges in theyr owne fashion can neuer make the commers there vnto perfyte wyth sacrifices whiche they offre euery yere continuallye. &c. Also to be signes and testimonies of the profession of fayth towardes God. The effectes properly belonge vnto ceremonyall lawes, besyde those that they haue in common with the hole lawe of God.

C Contraries to the hole law of God.

C Contra

Common places

Contra-
ries to
hoie law
Archon-
tikes.
Seueri-
ans.
Jerome

Contraries to the hoie lawes of God be these. To dyspse or reiecte wryth the Archontikes the law or olde testamente. To renounce and vterly damne the lawe wryth the Seuerians. To saye the lawe pertayne nothyng to chrysten men so that amonges them no vse ne profyte is of it. In whiche opinion some menne do shewe that also saincte Jerome welnere was. To saye that by the lawe of God the naturall weakenes that is to saye concupyscence is not damned. To graunte that we can satisfye the lawe of God by oure owne outwarde workes. Also by oure owne inwarde endeuoure of wyll althoughe our concupyscence or luste be repugnaunte. To saye the workes of the lawe please God without Christ and the holy ghost. To say after the receipt of Christ man can so satisfye the law that he is able to allege and pleade agaynst the rye of God hys own iustice gottē by his own propre workes. To saye the gentyles were iustified by the lawe of nature, the fathers by the lawe of Moses, and we be iustified by the lawe of the gospell. To saye that the perfecte fulfyllinge of the lawe vnto iustificacion before God hath euer pertayned to vs or bene in oure powers or yet pertaine to vs or is in our powers. This erreure is agaynst the office of Christe whiche wrincseeth that his offyce is to fulfyll the lawe who in dede fulfyllen the bittermooste poynte of the true ryghteousnes, forasmuche as he broughie bothe the outwarde workes, and also a consentynge mynde to the lawe as p prophete Esaye openly teacheth in the. liii. Chapter sayinge that he commytted no wickednesse neyther was there anye gyle in hys mouthe.

Math. v
b.

Ac
cii

Esaye.
cxi. c

To

Of ceremonial lawes. Fol. lvi.

To saye the lawes of **G D** be counsellers
 giuen onely to the perfecte persons . But
 this is a peryllous erreure whyche teacheth
 that **G D** chaungeth hys eternall will for
 oure infirmyte . Thou therefore whyche se-
 lest thou canste not fulfill the lawe , runne to
 hym that can . Neether is the law therfore ge-
 uen that thou myghtest be able to kepe it.

To graunte that the lawe outwardly kepe
 iustifyeth before **G D** . To saye besyde the
 woorkes of the morall lawes there maye yet bet-
 ter be ordeyned and be all redy ordeyned whyche
 do please God . To saye there be manye wo-
 kes omitted in the morall lawes whyche the
 pope hathe supplied . To saye the morall
 lawes be not sufficiente to the exercise of good
 woorkes and to the testificacion offarthe before
G D . To saye the morall lawes at leeste
 waye do iustifye a christen manne before God
 althoughe neyther the iudicial lawes ne the ce-
 remonypall lawes can do the same . To whyche
 erreure I aunswere that the morall lawes
 shoulde in dede iustifye the christen manne yf it
 were in our powers perfectly to fulfil the same.
 To saye the morall lawes bynde vs because
 Moyses dyd publishye and promulgate the and
 not because nature hathe taughte them before
 Moyses . To denye that all suche thynges as
 be commaunded in the newe testamente concer-
 nyng the true worshippe of God and maners
 of lyfe maye be well referred to the decalogye
 of Moyses conteynyng the .x. commaundemen-
 tes . To byngne agayne the iudiciall lawes of
 Moyses and to bynde the christen manne to
 the same as nowe of late certayne heretikes

The er-
 roure of
 papistes

have

Common places

**Meneta-
rius Di-
perius
Anabap-
tiste.** have gone about namely Monetartius, Pipe-
rius and the Anabaptistes. To reiect rashlye
suche iudiciall lawes as consente wth the law
of nature. Suche lawes to abrogate and dysa-
null is to do iniurpe and force agaynst the nature
and to chalenge to be free from nature.

**The er-
roure of
thē that
make the
masse a
sacrifice**

Luc. 17

So certayne menne at this day vnder the pre-
sence of lybertye do attempte and go aboute to
vngarnyshe nature of the iudicial lawes and to
garnyshe or rather desoyle and contaminate her
wth wyckednes. To graunte the ceremoniall
lawes in the olde testamente iustified befoze
God because they contayned vnder them sac-
rifices for synnes. To graunte that albeite in
the newe testamente the sacrifices of Moyses
be no longer in ther² force and strengthe, yet
that the newe testamente hath newe sacrifices
for synnes institute and ordeyned of Christ hym-
selfe, that is to wete that in the masse Christe
shoulde be sacryficed. To saye that christen
men be not free from all ceremonypall lawes
whyche erroure maye be thus confuted, christen
men muste nedes be free from all ceremonypall
lawes because the iudaical ceremonies agre not
wth the law of nature, also because in the new
testamente sacryfice made of beestes be no
longer in strengthe and force ne the other cere-
monyes of Moyses lawe, but the spirituall wo-
rkes of the harie and affections repurged by the
holy ghooste in the hearte. Furthermoze the
kyngedome of Christe is wthoute all maner of
obseruacion.

C Of humane lawes.

Capt. 33.

The

The tretye of lawes by due ordre requy-
reth that I shoulde speake also here of
mans lawes, though it were for none
other thyng, but because I haue made
mencion of them in the deuision of lawe in a ge-
neralyte.

Thannes lawes therfore be of which the au-
thors and makers be prynces or other inferi-
oure magistrates, ordeyned to the conseruation
of peace and of the publique honestye in the
worlde.

This diffinition appeareth true by the verbe
nature of the worde, and I added therein inferi-
oure magistrate, lest a man shuld thinke þ hu-
mane lawes made of suche be not of force and
strengthe.

The causes and the authours of mas lawes
be (as I said) the superiour and inferiour ma-
gistrates, as Emperours, Kynge, Princes,
commō weith, cities, &c. But forasmuch as men
be here offended & greued, thinking þ they ought
not to kepe these lawes because they be but the
ordinaunces of men: Therefore we muste haue
respekte to the principal cause of the magistrate
which is God as wyrtelleth Paule. So þ God
whyche hath institute & ordeyned the rulers to
be his ministers and vicars, dothe also conse-
quentlye allowe their lawes: Therefore it were
not greatlye amysse ne vnprofitable to make
God hym selfe in maner the cause and authoure
of humane lawes, whyche lawes God do pub-
lyshe and promulgate by them as by his instru-
mentes and meanes. Cicero in hys. ii. booke
De legibus, maketh the lawes of nature causes
of humane lawes where he sayeth, *stat autem
videntur*

Diffini-
tion.

Prone.

Cause.

Ro. 13.

Cicero.

Common places

videntur primum humane leges legibus natura. That is, mens lawes seme fynde to haue spronge out of the lawes of nature, wherfore mens lawes be so farforth honest and good as they be epyther to the conseruacion or to the declaracyon of the naturall lawes, but yf they be repugnaunt to the lawe of nature, forth wpyth they are to be iudged vnhonest and tyrannycal, and agayne they be wycked and vngodlye, yf they be agaynste goddes lawe.

Partes.

¶ Mennes lawes be deuided into cyuill or temporal lawes, and into Ecclesiastycall lawes whiche heretofore haue ben called pontyfycall lawes. I call Ecclesiasticall lawes, suche ordynaunces as concerne the honest ceremonyes and rites in the congregacyon. Also suche as concerne priuilegies reuenues and stipendes of the ministers of the churche, and suche lyke, whiche lawes so longe as they be not repugnaunt to chrestianitye and gods worde are to be obserued, and kept not onlye bycause suche lawes and ordynaunces are in effecte cyuill lawes and necessary to the ryght institucyon of a publyque weale, but also bycause goddes worde commaundeth vs to nouryshe the mynisters of the churche, and that all thyrng be in the church seemyngly and in order.

Effectes.

¶ The same effectes and officies that be appoynted to rulers may be assigned also to theyr lawes, for the ruler ought to exercise his office to iudge, and defende, accordyng to the lawes. Nowe the officyes or effectes of humane lawes by the worde of God be these. To defende the guiltles, to punyssh the gyltye, to dpyue awaye iniuries. To reuenge iniuries done to the sub-

ettes. These offices thapostle doth assigne to the rulers, and also Saynte Peter in his first epistle capitulo. ii. Item, to conferre the publike honesty. To conserue and mapnteyn a quiet and peaceable common wealth. For as Cicero testifieth, suche is the efficacye and strength of the lawes, that without them neyther anye house, neyther cytye, neyther nacion can stande, neyther the hole nature of thynges nor y^e worlde it selfe. Item to declare and expounde the lawes of nature, to correte vices, to commende vertues.

Ro. xiii.

Cicero
libi. iii.
de legis-
bus.

The contraries to humane lawes be these.

To saye mennes lawes be not conuenient and mete for chrysten men to vse. To asserme that

Contra-
ries.

the Gospell takeh awaye humane lawes and polityque ordynaunces, where as the Gospell is a spiritual kyngdome, as witnesseth Christ sayng: my kyngdome is not of this worlde. To denye that humane lawes made of anye inferiour magistratre are to be kept. To denye that mennes lawes be violent and tyrannycall, when they be repugnant to nature and wycked and vngodlye, when they be contrarye to the lawe of God. To denye that Ecclesiastycall lawes concerninge honest ceremonies, stipendes and paynges of the ministers of the churche, and such lyke are to be kepte, whosoever made them so that the same be admittied and ratyfyed by the kyng and hed rulers. To denye that the effectes of humane lawes maye be taken forth of scripture as much as p^e. taigneth to the office of the rulers.

John
xviii. f.

To forbydde with the Anabaptistes the vse of Anabaptist excercise of humane lawes. vnto Chrysten men, testis

Common places

videntur primum humane leges legibus natura. That is mens lawes seme fynde to haue spronge out of the lawes of nature, wherefore mens lawes be so farforth honest and good as they be eyther to the conseruacion or to the declaracion of the naturall lawes, but yf they be repugnaunt to the lawe of nature, forth wryth they are to be iudged vnhonest and tyrannycal, and agayne they be wycked and vngodlye, yf they be agaynst the goddes lawe.

Partes. ¶ Mennes lawes be deuided into cyuill or temporall lawes, and into Ecclesiastycall lawes whiche heretofore haue ben called pontyfycall lawes. I call Ecclesiastycall lawes, suche ordynaunces as concerne the honest ceremonyes and rites in the congregacion. Also suche as concerne priuilegies reuenues and stipendes of the ministers of the churche, and suche lyke, whiche lawes so longe as they be not repugnaunt to chrystianitye and gods worde are to be obserued, and kept not onlye bycause suche lawes and ordynaunces are in effectie cyuill lawes and necessary to the ryght institucion of a publyque weale, but also bycause goddes worde commaundeth vs to nouryshe the mynisters of the churche, and that all thyng be in the church semynghly and in order.

Effectes. ¶ The same effectes and officies that be appoynted to rulers may be assigned also to theyr lawes, for the ruler ought to exercise his office to iudge, and defende, accordynge to the lawes. Nowe the officies or effectes of humane lawes by the worde of God be these. To defende the guiltles, to punyssh the guiltie, to dyue awaye iniuries. To reuenge iniuries done to the subiectes

these. These offices thapostle doth assigne to the rulers; and also Sante Peter in his first epistle capitulo. ii. Item, to conserue the publyque honestly. To conserue and maynteyn a quiet and peaceble common wealth. For as Cicero testifieth, suche is the efficacie and strength of the lawes, that without them neyther anye house, neyther cytye, neyther nacyon can stande, neyther the hole nature of thynges nor þ worlde it selfe. Item to declare and expounde the lawes of nature, to correcte vices, to commend vertues.

Ro. xiii.

Cicero
libi. iii.
de legis-
bus.

The contraryes to humane lawes be these. To saye mennes lawes be not conuenient and mete for chrysten men to vse. To asserme that the Gospell taketh awaye humane lawes and polypque ordynaunces, where as the Gospell is a spiritual kyngdome, as witnesseth Christ sayng: my kyngdome is not of this worlde. To denye that humane lawes made of anye inferior magistratre are to be kept. To denye that mennes lawes be vpolent and tyrannycall, when they be repugnant to nature and wicked and vngodlye, when they be contrarie to the lawe of God. To denye that Ecclesiastycall lawes concerninge honest ceremonies, stipendes and paynges of the mynysters of the church, and such lyke are to be kepte, whosoeuer made them so that the same be admittred and ratyfied by the kyng and hed rulers. To denye that the effectes of humane lawes maye be taken forth of scripture as much as pertaineth to the office of the rulers.

Contra-
ryes.

John
xviii. f.

To forbydde with the Anabaptistes the vse of Anabapt exercise of humane lawes vnto Chrysten men, testies

Common Places

To condemne wth the sayde Anabaptistes
all polittique lawes and ordynaunces of man,
and in theyr place to substitute and ordeyne the
temporall lawes of Moyses. To asserme that
temporal lawes touche not the conscience con-
trarye to the doctrine of Paule whych he sayth :
we ought to obey not only for feare of venge-
aunce but also because of conscience. Yea the
workes of the polittique lyfe and keepnges of
mens lawes be good workes in the Godly per-
sons and a true worshyp of God. For by the
same and all one commaundement we obey the
rulers and kepe theyr lawes. For the selfe same
God whych hath bydden vs to geue honoure
vnto the rulers hath commaunded vs also to
kepe theyr lawes.

Ro. xlii.

Of the Gospell.

Capp. XXX.

Dis-
tinct-
cyon.

The Gospell is a preachynge of repen-
taunce and forgyuenes of synnes in
Chrystes name.

Proba-
cyon.

.. .. . This distinctyon is made of the par-
ties of the Gospel and appeareth by the wordes
of Chryst whereafter his resurreccyon he sayd
to his discyples. Thus it is wryten and thus
it behoued Chryste to suffre and to ryse agayne
from deeth the.iii. daye , and that repentaunce
and remysyon of synnes shulde be preached in
his name amoniges al nacjons. &c. Chryste is
the person for whose sake repentaunce is prea-
ched and for whom forgyuenes of synnes chaun-
ceth.

Cause.

The cause of the Gospel disclosed is the mersy
of God, by whych God promysed them glad
tydnges to mankynde concernynge Chryste.

Ephe. i.

This cause the apostle otherwhyles calleth the
acceptable

acceptable pleasure of God, otherwhyles grace
 The promise also maye be the cause of the gos- Ro. i. 8.
 pel accordynge to the saynge of Paule, put a
 parte to preache the Gospell of God whyche he
 promysed afore. &c. Hither vnto belonge also
 suche places of scripture as contayne the pro-
 mise of the Gospell whyche first was made to
 Adam and afterwarde to Abraham and so by
 litle and litle ofientymes afterwarde to the Ec. iiii.
 holy fathers. Chyffe is the meane or person in Ge. xii.
 whome God hath promysed the gospel to man- xvii. and
 kynde, and in whome it was first reueled and xxii.
 disclosed at the tyme appoynted that God had The
 set wth hym selfe and determyned that tho- meane.
 rough hym, in hym, and for hym shoulde be offe-
 red to all that beleue forgiveness of synnes The il-
 whyche is the very effecte of the gospel. The lumina-
 holy ghost lightneth to the gospel which was tor to h
 promysed in Chyff and nowe opened. Nowe Gospel,
 mans nature oppressed, wth synne and deit for Chocca
 the fall of Adam was the occasyon of the gospel tion of
 first promysed and afterwarde disclosed. This the pro-
 occasyon is opened in the. iiii. Chapiter of Ge- mise.
 nesis, where euen in the very synnes the gospel
 is promysed to Adam.

¶ There be. ii. partes of the gospel repetaunce parte of
 and remysyon of synnes, remysyon of synnes is the gos-
 the propre parte of the gospel, repetaunce the pel.
 meane and entraunce of remysyon. For in re- Lu. iiii.
 pentaunce is knowelged the synne which kno-
 wen the synner is occasyoned to flee to Chyffe
 as to a phisicion for whome synnes be forg-
 uen. And for this cause Chyff beginneth his A. iiii.
 preachynge wth prouokynge men to repen-
 taunce as it is red in Mathew. Fro that tyme

Common places

Mat. ii. Jesus beganne to preache and saye: repent ye, the kyngedome of heauen is at hande . Also in Marke . The tyme is fulfilled and the kyngedome of God is at hande repent ye and beleue the gospell . Not that it is the propre offyce of Christe to preache repentaunce but he reperieth the doctryne of John concernynge penance to thentente he myghte confyrme the same & also that we myghte knowe that by the knowledging of oure synnes whyche in repentaunce dothe chaunce we haue inraunce and accesse to Christ.

The effectes The effectes of the gospell be taken com= species of monly out of the parties and thynges incident to the gospell, whyche folowe remission of synnes as the propre effectes of the gospell whyche be these. To preache repentaunce . This effect is certayne of the example of Christe which beganne hys preachynge with repentaunce . Also of the example of John Baptyst the messenger and runner before . This effecte also muste necessarily go before, because without preachynge of repentaunce, there is no occasyon to come to remission of synnes, for repentaunce is in maner the cause of saythe. as hereafter shall be declared, whyche obteyneth forgiuenes . Item to preache remission of synnes in Christ, for the promyse of the gospel was made in Christ and dysclosed in Christe, for thobteynynge of remission of synnes.

Also these effectes. To preache iustificaciō in Christe, and that oure reconciliacion with God the father is in Christe . To preache that we be ryghteous and well taken of GOD the father for Christes sake . To preache the geuynge of the holge gholste , and of the cuerla=

stynge

synges lyfe in Christe . To teache that the con-
 science is in rest and quyet thourghe Christ, as
 wytnesseth Paule , we haue peace towardes Rom. v.
 God by oure Lorde Iesu Christe . To teache The
 that we wyl God for no woorkes or merites of true ly-
 oure owne, but onely for Christe . And this is bertye of
 the verie true lybertye of the gospell , to knowe p gospel.
 that we be reconcyled and made at one wyth
 God thourghe Christ althoughe we satisfye not
 the lawe. Wither pertayne the places of p scrip-
 ture whiche be concernynge the promyse of the
 newe couenaunte or testamente as Jeremy.
 xxxi. Ezechiel . xxxv. &c . To teache the true
 worshyppe of GOD, true faythe & feare which
 worshyp was almost oute of vye and lost by rea-
 son of the humane and pharisaicall constituci-
 ons , as the prophetes cuery where complaine.
 ¶ These effectes be vniuersal and franke euen
 as the gospel is a franke promyse & vniuersal.
 But p the effectes of the gospel chaunce not to al
 men is because al menne beleue not. For faith
 is the meane wherby the effectes of the gospell be
 purchased.

¶ Contraries to the gospel be these. To affirme Contrari
 that the promyse of p gospel is perticuler which es to the
 erroure is repproued by manye places of scrip- gospel.
 ture as Mathew. xi. i. Timo. ii. To say the gos-
 pell was knowen to nature . Agaynst whiche
 erroure Paule alone is sufficient declarynge
 that it was hyd and at laste releued and opened
 from GOD aboue . To affirme that the fa- Ephc. iii.
 thers in the olde testamente had an other gos- and. iii.
 pell promysed than we haue nowe whiche
 erroure maye partly be confuted by the place of
 Paule. i. Corinthiozum. x. where he sayeth that

Common places

all the fathers dranke of the spiritual rocke and the rocke was Christe. If therefore the fathers dranke of Christ, Ergo they had also the gospell knowne by the spirite, in whiche Christe was promysed. To contende that the gentyles had the lawe of nature in steede of the gospell, the Iues the law of Moses, and christen menne the gospell of Christ, but this erreure is opene sythe by the testimonyes of scripture it is euident that there hath bene alwayes one and the same gospel from the begynnyng to whiche who so cuer hath geuen credite and faith haue bene saued. To asserme that the gospe do promyse forgiveness of synnes vnto suche also as doubt.

To say the gospel dothe promyse forgiveness of synnes, condicionallye yf it be purchased with workes. To say the gospell promyseth remission of synnes to ydle personnes whiche wythout anye true mocion of mynde and wythoute faythe take it. To graunte that any manne can beleue the gospel wythout the callenge and lyghtening of the holyc ghoste. To denye the gospell to be a franke promyse. To denye the effectes of the gospel frelye to chaunce without the ayde or respect of workes. To say the effectes of the gospell do chaunce partly by fayth, partly by oure workes. To saye the promyse of the gospell muste be measured by predestinaciō & not of it selfe. To dreame that the gospell is onely preached by the spirite in the herte and that there neede not anye outwarde preachinge and ministracion of the woorde contrarie to the doctrine of the apostle. To saye the effectes of the gospell do chaunce wythout faythe. To preach one partie of the gospell wythout the other as

Rom. x d

repentaunce

repentaunce wpythoute rempyssion of synnes, or
 on the contrarpye parte, rempyssion of synnes w-
 oute repentaunce: to make menne idle & careles
 by ouermuche pryachynge of rempyssion of syn-
 nes not ones touchynge repentaunce the other
 parte of the gospel. To graunte that without
 pryachynge of repentaunce, the gospel maye be
 ryghtely receyued. To asseyne that forgue-
 nes of synnes is had wpythoute penaunce. I The
 call penaunce the true fearynge or bryngynge of true dis-
 the conscience and the acknowlegynge of syn- finicion
 nes. For the conscience beynge thus made a- of pe-
 fraied and stricken downe to the grounde by the naunce.
 knowledge of synnes taketh fyrste an occasyon
 to drawe nere vnto Christe by fayth, and to re-
 ceue at hys handes rempyssion of synnes. Item
 to save the gospel for this cause pryacheth pe-
 naunce that rempyssion of synnes shoulde be
 gyven for our woorkes sake, or for our own wo-
 thynesse. This erreure I haue debated and re-
 futed in the handelynge of the partes of the
 gospel.

Of Faythe.

Capi. XXX.

Faythe is an assured truste vpon & pro- Diffini-
 myses of Christe, iustifynge all suche cion of
 persons before God by his acceptaunce faythe.
 as haue this faythe certayne and vn-
 doubted.

In the Epistle to the Hebrewes, faith is said to heb. xi. &
 be an assurance of thynges which are hoped for,
 that is to say, a most certayne knowledge wout
 doubtyng. And this most certayne knowledge
 Paule expresth in Abraham with moste ly-
 uely termes, sayynge: whyche Abraham: contrarye rom. 4. &

Common places

- to hope beleued in hope, that he should be the father of many nations, accordinge to that which was spoken. So shall thy sede be. And he fainted not in the saythe, nor yet considered hys owne bodie which was nowe deade, euen whan he was almoste an, C. yere olde, neyther yet that Sara hys wyfe was paste chylde bearynge yet he staggered not at the promyse of God throughe unbeleue, but was made stronge in the saythe, and gaue honour to GOD, fully assured that what he had promysed, & he was habile to make good, and therefore was it reckened to hym for ryghteousnes. Whitherunto we haue referred these woordes of Paule. Nowe the saythe is a truste or confydence vpon the promyses of Christ is declared by antoher worde of & sayd
- heb. xi. a. tezte in the Epistle to the Ebriues, where as it is called a certenty of thynges whiche are not sene. Also in the example befoze remembred of
- Ro. 4. d. Abraham where Paule sayed that he staggered not, ne wauered at the promyse of God, we se manifestly that the promyse is the propre object or matter wher vpon saythe worketh, Christe is the person for whom the promyse was made accordinge to this sayinge. In thy sede al nations
- Ge. xii. a. shall be blessed. This sede was Christ as witnesseth Paule. Nowe of the effect and workinge of sayth whiche is that it iustifyeth, we be certified by Paule, who concludeih sayinge. Arbitramur igitur fide iustificari hominem absque operibus legis, & is to say. Therefore we iudge that a manne is iustified by saythe without the
- Gal. iii. c. workes of the lawe. Item, in the. v. Chapter he sayeth. Because therefore we are iustified by saythe, we are at peace with GOD,
- Ro. v. a. throughe

through our Lorde Iesu Christe, by whome we haue a bringynge in throughte faythe vnto thyſ grace wherein we ſtande. I added (before God) becauſe I woulde ſeparate the ciuill iuſtice from the iuſtice of the goſpell. Alſo I added (by acceptaunce) that is to ſaye; by imputation, or imputatiueſe, becauſe I woulde take away the opinion of oure owne merite or woꝝkes. For not accoꝝdinge to oure merite or woꝝkes fayth iuſtifieth, but accoꝝdinge to grace by acceptaunce or imputation, for as Paule ſayeth. To hym that woꝝketh is the rewarde not rekened of fauoure but of dute, but to hym that woꝝketh not but beleueth on hym that iuſtificth the vngodly, is his fayth counted for ryghteouſnes. By theſe wordes the apoſtle putteth as contraries together, merite and imputation. Alſo in the example of Abraham the ſcripture ſayeth: Abraham beleued God and it was counted vnto him for righteouſnes. Alſo Dauid in his Pſal. ſayeth. Bleſſed is the man to whome God ſhall not impute ſinne. Cruelſe we haue here an example in Abraham of a ſure and vndoubted fayth, whiche is the father of them that beleſe, that by the exāple of him we might be iuſtified by fayth. ¶ The cauſes of fayth be the holpe ghooſte and the worde. For the holpe ghooſte by a meane that is generall and appoynted of GOD, moueth the heartes, neither doeth he geue fayth but by the worde, accoꝝdinge to the ſayinge of Paule. Fayth is of hearinge, and hearinge by ſ word of God. Furthermore the cauſe alſo of fayth is, the holy goſt, for fayth is his giſte, as affirmeth S. Paul. Alſo repentaunce in maner is a cauſe of fayth, or at the leaſt a great occaſion.

We be
iuſtified
by, impu
tation or
gods ac
ceptaunce

Ro. iiii a

Ge. xv. b

Ro. iiii.

pl. xxi a

The cau
ſes of
fayth.

Ro. x. d.

i. co. xii a

Common Places

For by repentance the synne is knowne, nowe the knowledge of synne doeth minister an occasion to haste vnto Christe, whiche so soone as he is caughte by faythe forgueueth synnes, but because repentance is a parte of the worde of gospel, therefore this cause is compased vnder the worde, neyther shal we neede to seuer it frome the worde.

Partes.

Fayth of whiche we speake here is not clouen into partes: For it is one certayne motion of mynde hauinge a stedfast eye vpon the promyses of Christe and assentynge to him, but forasmuche as the scripture discerneth the true and lvely faythe frome the fayned and deed faythe, therefore faythe maye be after a maner deuided into the true faythe and fayned faythe, not the fayth whiche is true and iustifieth canne be fayned or deed, but that we myghte knowe that the deed and fayned faith is vnprofitable vnto iustification and differeth nothynge in dede fro an opinion. The true fayth from the fayned is discerned of Paul, the quicke and lvyng fayth is deuided frome the deed and vneffectual fayth of

1. tim. i. b

Jac. ii. d

The effectes of
woordes
of
faythe.

Ro. iiii. d

Ro. v. a.

Abac. ii. a

Gal. iii. d

S. James in his Epistle. But as touchynge to that diuision of fayth which the scole men vnto this day haue folowed I wyl speake herafter.

One of the principall effectes of faith is iustification of which al the rest depende and procede. This effecte is confirmed by manye places of scripture and also by sondry examples, as by the textes of Paule before remembred where he sayeth. We iudge therefore if man is iustified by fayth. Item Justified therfore by fayth we are at peace with god. &c. Also the prophet Abacuc sayth; The reghitous man shall lyeue by fayth.

Item

Item to the Galathians Paule writeth. The lawe was oure scholemaister vnto Christ that we might be iustified by faith. Examples prouynge the same be these, Abraham beleued god and it was counted vnto hym for righteousnes, Christ sayde to the synful woman. Thy saythe hathe saued thee. Also to the blynde man he sayde, loke vp thy sayth hath saued the.

¶ Also these effectes be of saythe. To make the conscience quyet, accordynge to the testimony of Paule, Justified therfore by saythe we are at peace wth God throughe oure Lorde Iesu Christ. To ascertayne vs that we please God, for wth oure saythe it is impossyble to please God. To make vs certayne of gods promyse. To make vs sure of euerlastynge lyfe. For he that belcueth in the sonne hathe lyfe euerlastynge. To be a meane wherby hertes be purified. To make vs the sonnes of G O D. For ye be all the sonnes of G O D (saith Paule) by the saythe whyche is in Christ Iesu. To make that oure synnes be not imputed vnto vs, accordynge to the psalme, blessed is the manne to whome God shall not accompte sonne. To saue the beleuers that they be not ashamed, accordynge to the scripture: whoso euer beleueth in hym shall not be ashamed. To geaue in vs a callynge vpon Christ. For howe (sayeth the apostle) shal they call on hym whome they beleue not. To woorken in vs hope and loue towards G O D accordynge to the woorkes of the prophete, let them hope in thee, whyche haue knowen thy name.

¶ But the knowledge of god is onely by faith. To bynge to passe that all thynges maye be

gen. xv. b
rom. 4. a

mat. ix. c
mat. ix. d

rom. v. a

Joh. iii. c
act. xv. b

Gal. 3. d

psal. 31. a

Esa. 28 d
Ro. x. c.

Rom. c.

mar. xi. c

Common places

be possible vnto vs as Chyriste him selfe recorde
 derly sayinge. Haue confidence in God, verely I
 saye vnto you, whosoever shall saye vnto thys
 mountayne take awaye thy selfe and caste
 thy selfe into the Sea, and shall not wa-
 uer in hys heart but shall beleue those thyng-
 es, whiche he sayeth shall come to passe, whatso-
 ever he sayeth shall be done to him. Thus the
 sayth of Ezechias got a righte goodlye victorie
 against the Assyrians. By sayth Dauid adu-
 entured vpon Goliath and slewe hym. By sayth the
 chyldren of Israell beleued God, and Pharao
 was drowned in the sea. To worke in the sayth
 full confession. To worke true geuynge of than-
 kes to God, when we be ascertayned by saythe
 that God is mercyfull vnto vs, and that oure
 workes doe please him, the effectes also of faith
 be all good workes, as frutes of charite, whiche
 that they please God, oure sayth assureth vs af-
 ter it knoweth that God is merciful. And these
 effectes be called testimonies of sayth by whiche
 the beleuers are knownen that the worde is not
 the cause of sayth. But that there maye be a dif-
 ference betwene the true workes that worke
 by saythe and hypocrites, whiche pretende the
 same saynedly, we oughte to iudge by the worde
 whiche declareth eyther of them. A hepe of good
 workes as frutes or effectes of saythe, the a-
 postle rekenceth by, Ro. xii. and Gala. b.

Contraries to saythe be these: To graunte
 that sayth is onelye a knowledge of the hysto-
 rie of Chyriste, howe he was conceived, borne, cruci-
 fied, and died. To say scripture requireth sayth,
 that is a qualite in vs, and not that it cōsidereith
 onelye the promyses of Chyriste.

Co

To saye the wicked haue all one fayth with the
 godly, whiche errour is no erreure yf fayth af- scolemen
 ter the scole men, be but a knowledge of the hi-
 storie of Christ. To affirme that faith is a prin-
 ciple or cause, byengnge with it other vertues
 for whiche vertues we be pronounced ryghteous.
 To deuyde fayth with the scolemen into fayth
 formed, acquired and infused, so that the wic-
 ked gentyles haue formed fayth although they
 lacke the woorkes of charite, and that the infun-
 ded fayth doeth not iustifie, onlesse it be formed
 with charite. So at last that the acquired fayth
 suffiseth to iustification. To graunte that the
 cause of fayth is oure loue, whiche errour com-
 meth of that the causes of faythe be not known
 whiche be the holye ghost, the worde and repen-
 taunce. To holde with the Anabaptistes onelye the scole
men de-
uide fai-
th into
fai hfor-
matā ac-
qualitā,
and infu-
sam.
 the holye ghoolle, contrarpe to Paules saying. Anabay-
tistes.
 Fayth is of hearengge, hearengge by the worde of
 God. To saye with the Hebionites, that the Hebionit-
tes.
 faythe in persecution oughte to be denied and
 kepte in the heart. To saye faythe is but an o-
 pinion whiche dare not approche to God by cal-
 linge vpon, or whiche wauereth. To denye that
 faythe maye be encreased, contrarpe to the para-
 ble of the mustarde seede, and many other exam-
 ples of scripture. To cal that a true fayth whi-
 che good woorkes do not folowe as witnessers of
 the same. To saye fayth iustifieth not alone, but
 by the helpe of woorkes, or that fayth princypally,
 and the woorkes secundarily doe iustifie. Thys
 erreure is sufficiently shaken and confuted by
 the wordes of Paule, which be, without woorkes
 freire. To holde yf fayth pertaine to the know-
 ledge of Christ, & the woorkes of charite to iusti-
 fication,

Common places

fication. To saue sayth can not iustifie, because saythe is in the vnderstandinge, and iustice in the will. The solution of thys erreure hangeth of the manyfold: signification of thys woorde sayth, whiche taken onelye for a knoweledge is a qualite: But when it is taken for an assent of the promyse of Christe, so it is not a qualite, but a relation. To graunt that oure good woordes be accepted of God of them selues, and not for saythes sake.

These treatyse of saythe, taken forth of the fathers, and approued by doctours, which confirme the aforesayde doctrine of saythe.

The diffinition.

Fayth, sayeth s. Augustine, is to thinke with an assente suche thinges as pertaine to the christen religion. Here thou seest that vnto sayth not onely the knoweledge of the historie is required, but an assent. Now to s. christe religiō pertaine chieflye the promyses of Christ, whiche beleued make the christe religion. The same **S.** August. also sayeth: what is sayth but to beleue that thou seest not? But the promyses of Christ be such thinges as be not sene but conceyued by sayth. Also in his booke de fide ad Petrū. sayth sayth he, is the beginning of mans saluation without which no man can come to s. nūbre of s. children of God wout which also al s. labour of mā is vayne. At this place openly testifieth of what sayth Austyn speaketh, of that no doubt, which maketh vs the children of God, and that

Aug. de
predesti.
sacrosu.

Aug. su-
per Jo-
annem.

that is, which conceyeth & promyseth of Christ, & is assured to please God for Christ. If Austen had ment only of a knowledge it should folowe & all suche were forthwith the children of God as know the hystory of Christ although they be led with no inward motion of mynde.

The effectes of faith by doctours.

Aug. where a stedfast faith is not there can be no righteousness. For the righteous lyueth by Augue faith. Also he saith. There is no riches, no treasure, no substance of this worlde greater, then is the catholique faith, whiche saucth sensuful men, lightneth the blinde. &c.

Also in his boke de natura et gracia, he saith. If Christ died not for vs, Ergo all mankind can not be iustified and redeemed from the most iustice of God. Also in another place, faith is & first thinge that maketh & soule subiecte to God, afterwarde it geueth preceptes of liuinge, whiche kepe, our hope is confirmed, charite nourished, & that thinge beginneth to thye, whiche before was only beleued.

Ambrose, O faith more plenteous & riche Ambros. then all treasures, more stronge, more sauinge de virginitate. then all Phisitions. Chrysostome also saith. Faith is a lampe, for as a lampe lyghtneth Chrysost the house, so faith the soule.

Causes of faith by the fathers.

The scolemē make charite & cause of faith, but the doctours & fathers of & church be against it. Aug. de For s. Austen writeth w opē wordes, & faith must agone. go before charitie. Also Gregory saith: Onles cap. i. faith be first had, we can in no wise attene to & Gregory spiritual loue, for charite goeth not before faith, vpo Eze chiel.

Common places

No man can loue the thyng that he beleeueth not, lyke wyse as he can not hope.

The par-
tes of
faith by
doc-
trines.

The mooste auncient fathers be all agreed that faith is one certayn mycropon whych loketh vpon the promyses of Chyrste and assenteth to the same. It is but a dreame and a thyng forged of scolemen to deuyde faith in fidem for- matam infusam et acquisitam, with theyr wylked opynions whych they haue added to þe same.

Of iustificacyon.

Cap. ¶¶¶¶.

Iustificacyon is a fre imputacyon of remys- syon of synnes in Chyrste whiche is purchasid by faith to the possessyng of receyvyng of euerlastyng lyfe.

Prose of
thes dis-
tinction.

The firste parte of the dyscrecyon is cer- tayne and proued by the thyrde and fourth cha- piter to the Romanes, where the apostle sayth: But nowe without the lawe the ryght wysnes of God is manifest. Item they be iustified fre- ly by hys grace. &c. The inheritaunce is ther- fore gyuen by faith that it maye be of grace. Item a reward is not imputed of fauour but of durtie. &c. Ephesians. ii. ye be saued by grace thozoughe faith. Nowe the imputacyon is free because it is accompted of fauour and not of durtie, lyke as Dauid declareth the blessednes of man, vnto whome God ascribeth ryghtousnes without dedes. The addycyon of remys- syon of synnes declareth what is ment by iustify- cacyon, that is to wyt remys- syon of synnes. Nowe Chyrst is the person for whome such as beleue are released of theyr synnes. Faith is the meane where by to purchase iustificacyon or forgyue- nes of synnes because farthe agreeeth to the promyses of Chyrste accordyng to Paules say- yng.

Ro. iiii.

Ro. iii.

saying, we iudge therfore that a man is iustified by faith. Everlastynge lyfe is a thyng indubitable to iustification whiche necessarily followeth the iustified accordynge to this texte. *He that beleueth on hym hath everlastynge lyfe.* Also this. As thou hast given hym power of euerie fleshe, that vnto so manye as thou hast given hym he maye geue everlastynge lyfe.

John.
xvii. a.

The causes of iustification be, the free allowance imputacion through the mercye and fauour of God, and faith the obteyner of mercye. These causes are very fauourably seene and beholde in the example of Abraham that was iustified vnto whome forasmuche as he gaue credit to the mercye, rightousnes was accompted. These causes thapostle layeth as contraries agaynst duty, rewarde and mercye, which thynges the scholemen dreame to be the causes of iustification. Agaynst whome and agaynst the predecessours the Pelagians, Sarnie Augustine disputeth very sharply, prouynge forth manye argumentes that grace is not geuen for our merites. Doubtles faith is the cause of iustification, not because it is a qualite or worke in vs, but because it receyue the mercye promysed in Chryste.

Causes

Ro. iiii.

August.
de natu-
ra et gra-
tia.

Iustification wherof we treat here, is not deuided in to partes. For we speake here of iustification that is of valour before God, and that standeth in remission of synnes in the conscience. The iustice of the lawe apperteyneth to an other place, whiche only serued in the polycy of Moyses. Also the iustice of reason pertaineth not to this place whiche is brought of reason by the fulfillingge of honest workes.

No partes of
Iustification.

Common places

No man can loue the thyngē that he beleueth not, lyke wyse as he can not hope.

The par-
tes of
fayth by
doc-
tours.

The mooste auncient fathers be all agreed that fayth is one certayn mocyon wherby loketh vpon the promyses of Chryste and assenteth to the same. It is but a dreame and a thyngē forged of scolemen to deuyde fayth in fidem for-
matam infusam et acquisitam, with ther? wyl-
ked oppyniōs wherby they haue added to the same.

Of iustification.

Capp. XXXIII.

I

ustification is a free imputacion of re-
mession of synnes in Chryste wherby he is
purchased by fayth to the possessione of
receyvinge of cuerlastyngē lyfe.

Prose of
thes dis-
tinction.

The firste parte of the distynccion is cer-
taine and proued by the thirde and fourth cha-
pter to the Romanes, where the apostle sayth:
But nowe without the lawe the right wysenes
of God is manifest. Item they be iustified free-
ly by his grace. &c. The inheritaunce is ther-
fore giuen by fayth that it maye be of grace.
Item a rewardē is not imputed of fauour but
of durtē. &c. Ephesiāns. ii. ye be saued by grace
thoroughe fayth. Nowe the imputacion is free
because it is accompted of fauour and not of durtē.

Ro. iiii.

lyke as Dauid declareth the blessednes of
man, vnto whome God ascribeth rightousnes
without dedes. The addycion of remession of
synnes declareth what is ment by iustification.
That is to wyl remession of synnes. Nowe
Chryst is the person for whome such as beleue
are released of ther? synnes. Fayth is the meane
where by to purchase iustification or forgyue-
nes of synnes because faythe agreeth to the
promyses of Chryste accordenge to Paules
sayeng.

Ro. iiii.

saying, we iudge therfore that a man is iustified by fapth. Euerlastynge lyfe is a thyng incidental to iustification whyche necessarye followeth the iustified accordynge to this text. **John.** that beleueth on hym hath euerlastynge lyfe. **xvii. a.** Also this. As thou hast giuen hym power of euerie fleshe, that vnto so manye as thou hast giuen hym he maye giue euerlastynge lyfe.

C The causes of iustification be, the free allowance imputacion through the mercye and fauour of God, and fapth the obteyner of mercye. These causes are very faply sene and beholden in the example of Abraham that was iustified vnto whome forasmuche as he gaue credit to the mercye, ryghtousnes was accompted. These causes thapostle layeth as contraries agaynst duty, rewarde and meryte, which thynges the scholemen dreame to be the causes of iustification. Agaynst whome and agaynst the predecessours the Pelagians, Saynte Augustine disputereth very sharply, prouynge forth manye argumentes that grace is not giuen for our merytes. Doubtles fapth is the cause of iustification, not because it is a qualitye or worke in vs, but because it receyueth the mercy promysed in Chyste.

C Iustification wherof we treat here, is not deuided in to partes. For we speake here of iustification that is of valour before God, and that standeth in remission of synnes in the conscience. The iustice of the lawe apperteyneth to another place, whiche only serued in the policy of Moses. Also the iustice of reason pertyneth not to this place whiche is wrought of reason by the fulfillinge of honest workes.

Common places

Effectes of iustification be remis-
 sion of sinnes, for herevnto we be iustified, that
 we myght receiue remission of synnes. Also
 tranquillitie or peace of conscience bycause of
 the release of sinnes. For beinge iustified by
 fapth, we are at peace with God. Also to be sure
 we please God, and that we be the chyldren of

Ro. v. a. God. To knowe that the holpe ghoste is giuen
 vs. To knowe we haue and shall haue euerla-
 stinge lyfe. To be certeynly perswaded that God
 regardeth vs. These and semblable effectes or
 workes of iustification appere openly in the
 Romains. For yf we haue peace when we be ius-
 tified by fapth throughe sure Lorde Iesus
 Christ, we can not be but certeynly perswaded
 that we haue God our merciful and good Lord,
 that we please God, that we be the sonnes of
 God, that God careth for vs, not onely in tyme
 of welth but also in our very trouble and afflic-
 cyon. And therfore it foloweth in the same cha-
 pter, we reioyse in hope of the glozpe of God.
 Neyther do we so onely, but also we glozpe in
 tribulacyon. For we knowe that tribulacyon

Ro. v. a. bringeth pacyence, paciencce, triall, triall bring-
 geth hope, and hope maketh not ashamed, that
 is to saie, is not confounded or doubteith, by-
 cause the loue of God is shed abroad in our her-
 tes by the holpe ghoste, which is giuen vnto vs
 &c. Item a litle before, but God setteth forth his
 loue that he hath to vs forasmuch as while we
 were per sinners Christ dyed for vs, much more
 then now sith we are iustified in his blode, we
 shall be saued from wrath throughe hym. For
 yf when we were synners we were made at
 one with God by the death of his sonne, muche

more now when we be made at one shall be preserved by his life. Finally it is nowe the lowest effecte of iustificacion to worke wel. For we be iustified to do good workes, as witnesseth paule to the Ephesians saying: By grace are ye made safe thzough fayth, and that not of your selves, Eph. ii b for it is the gyste of GOD and commeth not of workes lest anye man shoulde boiste hym selfe. For we be his workmanship created in Christ Iesu vnto good workes. Undoubredly it were very profitable to driue this effect full oft in to the eares of the hearers of gods word, lest they be made ydle and careles, not declaring with anye good workes that they be iustified. Truly our good workes please God, because they be done of the iustified whiche conceiue Christe by fayth, whiche Christe onely reconciteth vs to the father, and causeth that our workes please God.

Contraries to iustificacion be these. To save with the scholemen, iustificacyon signifyeth in vs a qualitie or vertue, or Infusionem habitus. To save iustificacyon is partycular.

To save the causes of iustificacyon be our merites, workes, or worthynesse. To save with the Pelagians, iustificacion is geuen of our merites, and of nature. To save with the scholemen, that rien deserue iustificacyon ex merito congruo or condigno. To save men deserue iustificacyon actu elicito, doing that lyeth in them.

That is to say, when reason being sory for the sinne, seiketh oute an acte of louenge GOD or workeith well. To defende with the scholmen and philosophers the righteousness of reaso

Common plates

agaynst the ryghteousnes of saythe, and to graunte wth them that we be recounted ryghteous befoze God, for the ryghteousnes of reason. To saye the fathers were iustified by the lawe of nature, the Jewes by the lawe of Moyses, and that we christen men be iustified by the lawe of the gospel. To graunte that the iustification of reason of Moyses, and of the gospel, do nothyng differ. To graunt that contricion and charitie, is ynoughe to get iustification. To interprete scripture falsely where it saith we be iustified by saythe, that is as certayne leude persons do interprete by the hole doctrine of the christen religion and so consequente by the lawe. To saye that the conscience maye be other wise pacified then by free iustification. To denye free iustification by gods imputation, contrarie to the fourthe chapter of Paule to the Romains. To gloze of iustification and neuerthelesse to bitter no good woorkes. To say iustification can stande or endure without the sequele of good woorkes. To denye that the preachynge of iustification without the fynall effecte of good woorkes, is roie of all myschiese.

Ro. v. a

¶ Of Hope.

Capit. ¶¶¶¶¶

Defini-
cion.
Proba-
cion of
defini-
cion.
Ro. 8. d.

Hope is a certayne vndoubted away-
tenge of the beleued saluacio which is
not sene, throughe pacience in saythe.
¶ By hope sayeth Paul, we be saued,
but hope yf it be sene, is not hope, for that a
man seeth, why shoulde he hope the same, but
yf the thyng whiche we se not, we hope, then
do

do we wth patience abyde for it. These wordes of the apostle be a sufficiēt proue of thys diffinicion, by whiche he wyl that suche as haue belcued the saluacion sette forth in Christe, shoulde not doubte, but certaynelye hoope and abyde as a thyng inuisible with the fleasheye eyes, and that by patience. I added (in saythe) that thou shouldest not thyncke that hope canne stande without sayth, for they be thynges annexed, and the one canne not be seuered from the other, in so muche that scripture confoundeth many tymes sayth and hope together, as Psalm. lxxvii. the prophet sayeth. The chyldren that shall be borne, shall shewe their chyldren that they maye putte in God their hope. I praye you what other thyng here is hope then sayth. Thys alliance of sayth and hope is verge wel expressed in the Epistle to the Hebrues, where sayth is defined to be a sure confidence of thynges not hoped for, and a subst aunce of thynges not sene. I added furthermoze in h^e diffinicion these wordes (certayne and vndoubted) to take awaye the opinion of such triflers as thynke that hope may stande with a wauerynge mynde. For lyke as sayth can not be with doubtinge, as clearly appeare by the wordes of Paul, in the crample of Abraham: so lykewise neither hope can be with doubting. For hoping is a sure perswasion that thou shalt receiue those thynges, which thou hast by h^e worde cōceiued, by sayth promised vnto the. Finally vnder the worde of saluation, I cōprisē al those thynges whiche be promysed to such as beleue in the worde whether they be spiritual or corporall goodes, as well in thys lyfe, as after thys lyfe: All whiche thynges hoope a-

Heb. xi. a

Common places

letheth for in faythe certayne and not doubtinge.

The causes of hope.

The causes of hope be the holy gost & fayth. The holy gost is cause forasmuche as it is his gyst, and he gendreth it in vs witnessing Paul. Hope is not a named, because the loue of God is shed abroad in oure hartes by the holy gost.

Ro. v. a.

Ro. 8. d.

Wherouer the holy ghoste is the cause of hope, forasmuche as he helpeth oure hope. For the apostle after he hath synched the argumente that he maketh of hope oute of the formal cause of saluacion, forthwith he addeth lykewyse also to the spirite helpeth oure infirmities. I make faythe the cause of hope, because of the greates affinitie betwene them. Fayth beleueth, hope abydeeth and waiteth for the thynges beleued, for then we hope that God will geue vs suche thynges as he hath promysed vnto vs by hys woorde. when wth a faythe we conceiue God and knowe that he is mercifull vnto vs in Chryste.

The obiecte or mater whereupon hope woorketh, is the promyse of gods mercy in all thynges promysed. The prouokynge cause to hope is the commaundemente of GOD psalmus.

iiii. Offre ye a sacrifice of ryghteousnes, and hope ye in the Lorde. Item Psal. cxlvi. The lorde is verie well pleased wth suche as feare hym, and in them whiche hope vpon his mercy.

No partes of hope.

There be no partes of hope of whiche we here speake. For it is in a certaine moeue or affectiō of mynde, whiche abydeeth wth a sure trust for the thynges promysed by the woorde, yet neuertheless hope hath an eye as wel to & corporal as to the spirituall promyse, in that we certaynele hope

hope and beleue that we be the children of God, that **G O D** well kepe vs in faythe, that he wil kepe all hys promyses, and geue vs after thys lyfe, lyfe euerlastenge. Also that he will norryshe defende and saue vs from all euyls and perils.

The effectes of hope chiefly sprynge of the thynges promysed and beleued by faythe. And because faythe, iustification and hope be knyte together the one to the other, they bozowe byuers effectes and workes eyther of other. Now the promyses be of two sondry thynges towardes whiche hope also extendeth it selfe, and therefore also double effectes of hope maye be gathered, some be gathered of the promyse of thynges spirituall, and other some of the promyse of thynges temporall. Effectes proceedinge of the promysse of spiritual thynges may be these. Certeynlye to hope and be assured that oure synnes be released in Christe. Certeynlye to hope that we be the sonnes of **G O D**. To hope certeynlye that **G O D** is mercifull vnto vs. To hope verely that God will preserue vs in faythe, that he will encrease it vnto vs and furnyshe the same wth spirituall gyftes: wth sure hope to looke after this lyfe for lyfe euerlastenge. Therefore Paule and the reste of the apostles, yea, and Christe hym selfe goynge aboute to comforte the godlye parsons agaynst the slaunders of the crosse vserh none other argumente then that is taken forth of the hope of the lyfe to come. He that shall continue (sayeth Christe) vntill the ende shall be saued. Paule likewise sayeth, we be saued by hope. Also euerye creature looketh for

Ro. 8.c.

Common places

leteth for in faythe certayne and not doubtinge.

The causes of hope.

The causes of hope be the holy gost & fayth. The holy gost is cause forasmuche as it is his geyt, and he gendzeth it in vs witnelling Paul. Hope is not a flamed, because the loue of God is shed abrode in oure hartes by the holy gost.

Ro. v. a.

Ro. 8. d.

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The obiecte or mater wherupon hope worketh, is the promysse of gods mercy in all thynges promysed. The prouokynge cause to hope is the commaundemente of GOD psalmus. iiii. Offre ye a sacrifice of ryghteousnes, and hope ye in the Lorde. Item psal. cxlvi. The lord is verie well pleased wyth suche as feare hym, and in them whiche hope vpon his mercy.

No partes of hope.

There be no partes of hope of whiche we here speake. For it is in a certayne moode or affectio of mynde, whiche abydeeth wyth a sure trust for the thynges promysed by the woorde, yet neuertheless hope hath an eye as wel to þe corporall as to the spirituall promysse, in that we certayne hope

hope and beleue that we be the children of God, that **G O D** well kepe vs in faythe, that he wil kepe all hys promyses, and geue vs after thys lyfe, lyfe euerlastyng. Also that he well norryshe defende and saue vs from all euyls and perils.

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To hope certeynly that **G O D** is mercyfull
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none other argumente then that is taken forth
of the hope of the lyfe to come. He that shall
continue (sayeth Christe) vntyll the ende shall
be saued. Paule lyke wyse sayeth, we be saued
by hope. Also euery creature looketh for Ro. 8.c.
A.iiii. deliuerance

Common places

- Phil.iii.** deliuerance . Item to the Philippians he sayeth: Our conuersacion is in heauen from whence also we loke for a sauoure . To be shorte, godlye parsons can haue no greater place in all their afflictions then the hope of the lyfe to come . The woorkes also and effecte of hope, is to stey the godly parsons that they do not shyynke from the trouthe accordenge to the psalme . He that trusteth in the Lord, as the
- Psa. x. a** mounte of Sion, shall not be remoued for euer.
- Ro. v. d.** Item not to make ashamed accordyng to Dauides sayinge: hope maketh not ashamed, that is, it suffreth not a man to peryshe, ne the conscience to doubt of the promyse or fauour of god. In tribulacion to lift vp the conscience that it fal not into dyspayre, but rather gloyre in the
- Ro. v. a.** crosse of Christe, accordenge to Dauides sayinge, we gloyre in the hope of the prayse & shall be geuen of God, neyther do we so onely, but also we gloyre in trybulacion. To make vs in aduersite caste oure truste vpon the Lorde onely, accordnge to the sayinge of the prophete, vnder the shadowe of thy wynges I shall trust,
- psa. lvi.** To make men immortall, accordnge to the sayinge of the wyse man, the hope of the holye
- Sap. iii.** parsons is full of immortallitye. To indow vs with the true feare of God . For they (sayeth the prophete that feare the Lorde, shall truste in him. To be a sure sygne of saluacion. Romano-
- Psal. 33.** rum. v. By hope we be saued . To make vs blessed, for blessed is he, sayeth Dauid, whyche trusteth in hym . To make vs feare the malice of men, psalmus. lv. I shall truste in God, and shall not feare what man do vnto me. Now the effectes of hope procedenge of the promyse
- of

of tēporal thinges be these. To hope surely that God wil tendre vs. To hope surelye that God wyl gouerne vs. To hope surely that God wyl defende vs against all euils as wel inwarde as outwarde. Semblable effectes be yet mange in scriptures, & they aryse for the most part of the promises annexed to the first commaundement wherin God promyseth to be oure God.

Contraries to hope, be these. To saye hope is of thynges presente, againste Paule Rom. viii. Hope yf it be sene is not hope. To define wyth Thomas the scholeman, to be a certayne expectation of the blesse to come, comenge of grace and oure merites, which diffinicion is contrary to it selfe, for yf hope be a sure expectation, ergo it can not be of oure merytes, for they can neuer make hope to be sure. Also yf it be of grace, then is it not of oure merytes.

Item to saye hope can stande wythoute fayth.

To saye hope can stande with doubtyng, againste the nature of true faythe, whiche is the cause of hope.

To graunte that true and certayne hope is oure owne propre worke.

To denie that the propre busynesse of hope is vpon the promysc of Gods mercye.

To saye wyth Thomas the schole man that hope can not stād men.

Wythout our merites, & that if y^e merites be awaye,

it is not hope, but a presūpcion. To say hope is

no commaundement of God. This erreure maketh

men slouthful and neglygent in hope.

To saye hope can stande wythoute the true

fearc of GOD, againste the prophete: They

that fearc the Lord shall truste in hym. To say

that hope iustifyeth, because in scriptures

hope and faythe be confounded. I graunte

Contraries to hope & heresies
Thomas de Aquino

Scole

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they be confounded, but yet wth suche a dyfference that saythe remaine as cause of hope, and wherunto the scripture imputeth iustificacion, but hope is the effecte, and a thyng annexed vnto saythe. To saye the hope of the wycked shall ones be profitable and auayleable vnto them, contrarie to the sayinge of the wyse manne. The hope of the wycked shall perishe. Also in the booke of wysedome, it is wyrtten. The hope of the vngodlye is lyke a dypt hyssle floure, that is blowen awaye wth the winde, it is like thurme scome that is scattede abrode wth the wynde, and lyke the smoke which is dyspersed here and there wth winde, and as the remembraunce of a straunger that taryeth for a dape, and then departeth, &c.

Of loue towardes God.

Capi. ¶ ¶ ¶.

Diffinicion.

Loue towardes God, is wherby we loue hym agayne, whyche fyrste loued vs in hys sonne.

probacio
i. Iohn.
iii. b

... Iohn in his epistle alloweth this diffinicion wth these wordes: we loue GOD because he loued vs, and sent hys sonne to be a sacrifice for oure synnes.

Causes.

The cause of our loue towardes GOD be these, the holy ghoste whose gift it is, & whyche moueth the hert to loue God. Item the loue of God with whyche God loued vs firste, & also saythe, whyche conceived and knoweth & loue of GOD towardes vs whiche knowne forthwth springeth by oure loue towardes GOD.

Proportio-
res.

This loue is not deuyded in partes, for it is one certayne mocion or zeale towardes God, whereby GOD is loued for hym selfe.

Of Loue towardes God. fol. lxx.

as Sayncte Augustine sayeth.

The effectes of this loue be knowne by the
 seconde commaundement, which treateth of the
 outwarde worshyppe of God, engendred of oure
 great zeale charite and loue that we beare to-
 wardes God, whiche of it selfe pertayneth to the
 firste commaundemente, wherein is required
 also the lounge GOD as an inwarde woo-
 shyp. For besyde faryth, feare also and loue be re-
 ferred to the firste commaundement: So then
 the effectes of loue towardes God be these: To
 feare GOD, for feare, faryth and loue, be thyn-
 ges knyt together, and can not well be plucked
 one frome another. But thys effecte procedeth
 onelpe of the firste commaundement. The reste
 that folowe come forth of the seconde comma-
 dement for the most part. Item not to abuse the
 name of God. Despyroulpe to heare the worde
 of God. To call on God in necessitie. To aske
 helpe of GOD. To preache his worde. To con-
 fesse hys name. To rendre thanks to God.
 To obeye God. To worshyppe, to magnifie, to
 prayse, to glozfyre GOD. Also to be a signe of
 the knowledge of GOD, accordege to the say-
 inge of Iohn: Whosoever loueth is borne of
 GOD, and knoweth GOD. To worcke y^e loue
 of the neyghboure, for he that loueth GOD of
 his owne accorde also wyl loue his neyghbour.
 To be a signe that we haue faith. For wherso-
 euer y^e loue of god, the effect is, ther must nedes
 be also faith y^e cause wherfore thesa feblable ef-
 fectes towardes GOD, belöge to such only as
 beleue, and haue alredye receiued and known
 GOD by faryth, and which already haue felt the
 mercy & loue of god. Iosue after a lög rehersal
 of the benefites of Gods merce & loue stereth

The ef-
 fectes of
 worches
 of loue.

i. Ioh. 4.

Ios. 13.

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Ec. 57. b. the people agayne on their behalfe to loue God:
ro. viii. g So we reade that Dauid with hys whole hearte
 prayesd and loued hym that had made hym, and
 therfore he brasteth forth into loue, prayes and
 thankesgeurnge: So also **S. Paule**, beinge as-
 sured of the loue of God towarde him, hopeth
 agayne that he shal baynquish the al euils. For he
 sayeth: in al these thinges we ouercome strong-
 ye throughe his helpe that loned vs, for I am
 sure, that neither deathe, neither lyfe, neyther
 Angels, neyther rule, neither power, neyther
 thynges p̄sent, neither thynges to come, ney-
 ther heigth, neither loweth, neyther anye other
 creature, shalbe able to seuer vs frome the loue
 of God, whiche is in **Christe Iesus** our Lorde.
Contra Contraries to h̄ loue towardes god be these. **To**
ries to h̄ saye oure loue towardes God goeth before hys
loue to loue towarde vs. For so some men wyl, that we
wardes shoulde begynne at oure loue, so that we by lo-
God. uynge, myghte agayne be loued of hym. **To** saye
 ihat charite can stande withoute sayth or know-
 ledge of God goinge before. **To** saye oure loue
 towardes God aryseth when we begynne to doe
 well, although as yet we haue not sayth. **To** de-
 ny h̄ holy gost to be cause of our loue towardes
 God. **To** saye God oughte to be loued of vs for
 anye other thyng then for hym selfe, h̄ is, for the
 loue wherewith he first loued vs. For asmuche
 as the loue of **GOD** is the cause prouokynge
 vs to loue hym agayne. **To** graunie that oure
 loue or charite towardes god iustificieth vs, con-
 trarye to scripture, whiche assigneth iustifica-
 tion onelye to farthe, as proper cause of the
 same. **To** saye that in thys worlde we maye
 haue so greate loue towardes **GOD**, as shall
 be

Of Loue towardes God. fol. lxxi.

be sufficient to be pledged and layed to the iudgemente of GOD for oure synnes. To save oure loue towardes GOD maye stande wery distruste or feare, contrarie to the place of John the firste Epistle where he sayeth. Feare is not in loue, but perfecte loue casteth out all feare. For feare hath veracion, he that feareth not is perfecte in loue. i. Joh 4 d.

Undoubtedlye thys feare maye well be called a scruple feare, because it is not coupled wth faythe. To save the loue towardes GOD is the execution of the lawe, and therefore iustifieth. To whiche erreure I aunswere. Albeit loue towardes God is the execution of the law, it foloweth not therefore it is in oure power to fulfyl thys loue in suche sorte that it may satisfie the lawe.

Of loue towardes the neyghbour. ca. xxvi.



Loue towardes the neyghbour is whereby the neyghboure is holpen by the commaundement of God, and whiche is the fruite, handmayde or allre to faythe, whiche can not be alwaye where true faythe is present. Distinction.

That the neyghbour is to be holpen by Goddes commaundement, the verie tables of the tenne commaundementes, proue sufficientlye. Probacion.
And agayne howe greatlye God is pleased with this loue of the neyghboure, of which he hath also geuen commaundement, it may be esteemed by this. y oftentimes in scripture god preferreth it before his owne honour as by hys prophete Esay. i d.
saye

Common places

saye he declareth expressely vnto vs saying. **Offre**
Esay. i. d me no more oblations, for it is but losse labour,
 I abhorre youre incense. **ac.** Cease from doinge
 of euils and violence, learne to do right, applye
 poure selues to equitie, deliuer the oppressed,
 helpe the fatherles to hys ryghte, defende the
Esa. 18 d widdowe. Also the same Prophete: Beholde,
 when ye faste youre luste remaineth still. For
 ye doe no lesse violence to youre debtors. **ac.**

Shoulde that be called fastynge, or a daye that
 pleaseth the Lorde. Thys fastynge sayeth the
 Lorde pleaseth not me, tyl the time be y^e lose him
 out of bondage that is in thy daunger, tyl thou
 breake the othe of wicked bargains, tyl thou let
 the oppressed go fre, and take from them al ma-
 nuer of burthens. Dele thy breade to the hongry,
 and bringe the poore fatherles home into thy
 house, when thou seest the naked, couer him. **ac.**

Mat. v d To this accordeth Christe sayinge: Wherefore,
 when thou offerest thy gyfte at the altare, and
 there remembrest that thy brother haie oughte
 agaynst thee, leaue there thy offring before the
 altare, and goe thy waye, be firste made at one
 with thy brother, and then come and offre thy
 gyfte. Nowe that lone is the fruite, handmayde,
 and alleie of fayth, it is playne by the mutual and

Ro. 14. d necessary cleauynge together with which the cau-
 ses and effectes be coupled with in them selues.
 or iustici Also because lone pleaseth not God withoute
 aries be fayth which onely causeth our woekes to be wel
 such as taken with God, accordinge to Paul, what soe-
 well be uer is not of fayth is synne. Also it is impos-
 iustified sible to please God withoute fayth. Nowe it is
 by thcir not all one thynge with the christians and wth the
 woekes. heathens, whose good woekes these vshame fast
 woekes

Of loue to wade the neygh. fol. lxxii.

workmen do obiect agaynst vs, for the heathen persons haue workes of charite without fayth, the christen men with fayth, but howe muche the charite of the christians diffre frō charite of the heathens, declareth sufficiently Christ, where he discerneth the loue of the gentyles or infidels frome the loue of the christen beleuers, whiche pleaseth God. For we can not loue accordyng to the example of the heauynly father, that we may be his chyldren and perfecte persons, onlesse we haue faith, whiche getteth Christe, who afterwarde geueth the holy ghoſte, he finally maketh (by renuing our heartes and creatyng in them newe motions) vs apte and mete to performe such loue as pleaseth God, & whiche maketh vs his sōs & perfecte like as he is perfecte. Finally þe loue to the presēce of fayth is alwayes required 1. cor. 13. this texre of Paule teacheth. Althoughe I had all faythe so that I coulde moue mountaynes out of their places and yet hadde not charite I were nothinge. Also this of James. Fayth with out workes is deed. Manye examples also in scripture beset forth which declare charite necessarily to folow fayth. The wyse men come frō the east to Christe they worship him. This is a worke of fayth. They open their treasures and offer vnto hym gyftes, golde, frankensence and myrr, this is a worke of charite or loue. Also after that Peters wyues mother was restored agayne by Christe vnto her health (which thing coulde not be done without fayth) she beganne to minister and to serue Christe and his disciples, whiche thinge procedeth of loue.

¶ The causes of loue towards the neyghbour be the holge ghoſt and fayth.

Mat. v. g

Jac. ii. c

Mat. ii. b

mat. 3. b

Mat. i. c

Luc. iiii. c

Common places

1. cor. xii

The holy giste, because it is his giste, for he causeth loue to procede of a pure herte, good conscience, and fayth vnfaigned. For of this loue we meane here. Furthermore healinge or saluacion is the giste of the holy ghoste, and therefore also charite towards the neyghbour is the giste of the holpe ghoste. For all gistes be ggeuen to the vse and behoue of the neyghbour, whiche by a generall terme charitie compriseth. Saythe cause of loue towards the neyghbour in that it feleth Chryste who being felte and gotten by faythe, ggeueth the holpe ghoste, he createth in vs newe moeyons of hert mete and apte to exercise the true charite that pleaseth God. To these two causes may be added also the loue that we beare to God. For he that loueth God, can not but loue his neyghbour: Also a prouokynge cause to the loue of the neyghbour, is that we know it to be the commaundement of God accordinge to the saying of Chryst: I geue vnto you a newe commaundement that ye loue togyther. Also his discipyle John testifieth the same saying: this is hys commaundement that we beleue on his sonne Iesus Chryste, and loue one an other as he gaue commaundement. Saynte Augustyne vpon the sayde place of Chryste. I geue you a newe commaundement, writeth thus. He that toucheth God, can not despise the commaundement that he shoulde loue his neyghbour. Also Gregory writeth: because therbe. ii. commaundementes of charite, the one of God, the other of the neyghbour, by the loue of God is generated the loue of the neyghbour, and by the loue of the neyghbour is nourished the loue of God.

And

Greg.
lib. vii.
moral.

Of loue to the neigh. Fol. lxxiii.

And he that regardeth not to loue God, the same can not perfectly loue his neyghbour. The Mat. v.
 formall cause of louinge the neyghbour is set Lu. vi. v
 forth vnto vs by Christe, where he willeth vs to
 declare the workes of charite vpon our neygh-
 bour, without any respect of the circumstances,
 as of the tyme, person, place, and such like, accor-
 ding to the temple of the heuently father, whiche
 maketh his sonne to aryse on the euill, and on
 the good, that is to saue, whiche indifferentlie
 displayseth his benefites vpon all, neyther lo-
 keth he for kindnes on thei behalves to whom
 he do good vnto. This cause of the true loue is
 also expessed by Paule where he sayth that i. Ti. i. d
 thende of the commaundement is loue that com-
 meth of a pure heart, of a good conscience and of
 fayth vnfaigned.

One single thinge is this loue that we now
 treat of, euen a zeile toward the neyghbour com- Partes.
 ming of a pure hert, with a testimony or decla-
 ration of outward workes. Agaynst this, scrip-
 ture setteth feyned loue forbidden to the godly,
 whiche is done without fayth and strynging of
 tholy ghoste and appropriate to dissemblers or
 hypocrites, which thoughte it outwardly glister-
 eth with glorious workes, yet without faith it
 pleaseth not god.

In hope of the effectes hereof reciteth Paule Effectes.
 i. Corinthe. xlii. and Roma. xii. that is to wete or offices
 these: To be patient, louinge, not enuyous, of this
 foule mouthed, not hault, not presumptuous, charite.
 sekyng his owne, not redye to anger, not
 thinking euill, not reioysinge in wickednes,
 but ioying in the trouth, bearing all thynges,
 beleuing al thynges, hopig al thynges. Itē to edify

Common places

and profit the neyghbour. i. Corin. viii. To rule
all gistes. i. Corin. xii. Howe forthe of the. xii.
Chapiter to the Romayns be taken these woꝝ-
kes. To pꝛeuent one an oīher in gꝛuing ho-
nour. To helpe the necessites of the Godly. To
be redy to harbour. To speake well of persecu-
ters. To ioye with them that ioye. To wepe
with them that wepe. To laye downe the haule
mynde. To make him selfe egall with them of
the lower sorte. Not to reacquite euill for euill.
These effectes & semblable may be generally cō-
pyssed vnder the text of Paul. Charite woꝝkerth
not euill. To the foresayde woꝝkes, these also
maye be added. To accomplishe the law of christ,
I meane of louinge the neyghbour. To couer a
multitude of sinnes. i. Peter. iiii. To be a token
of light receyued. For he that sayth he is in
lyghte (sayth Saynt John) and hateth his bro-
ther, is yet darkenes, but he that loueth his bro-
ther continueth in light. To be a witnes of the
true sayth. For charite as effect witnesseth of
faith the true cause. To be a signe of iustifica-
ciō receiued. For to this purpose we be iustified
that we shold do good woꝝkes, vnder whiche be
cōpyssed also ʒ woꝝkes, of charite. Of this effect
speaketh Ia. where he saith. Cā his sayth saue
him: as who shold say, iustificaciō can not stād
ne endure where ʒ effectes of sayth be lackinge.
Howe all these sayde effectes of charite must
be directed to the forme aforesayde, of whiche I
spake in the causes of charite, that is to wete,
to exercise them accordinge to the temple of the
heuenly father not only vpon the christen per-
sons (whiche neuertheles ought chiefly to be
done accordig to Paule whiche sayth: while we
haue tyme let vs woꝝke good towarde all men,

Rom. x.
Ga. vi. a

i. Joh. ii

Ia. ii. c.

Ia. ii. c.

but in especial towardes the which are of. *h* hou
hold of faith) but rather indifferently vpon good & euill, wout al maner respect. The world because *Gala. vi.*
it exerciseth not *h* workes of charite & loue, ac-
cording to *h* exāple of *h* heuēly father, therefore it
neuer loueth truly; so *h* *h* loue of it can please *Contra*
God. Contraries to charite towardes the neigh- *ries.*
bour be these. To graūt *h* loue of the neighbour
is not a gift of *h* holy gost. To say faith sprigerth
of charite, & not charite of faith. To say *h* true
loue of *h* neighbour may stāde wout fayth. To
saye loue of *h* neybour pleaseth god wout fayth.
To hold *h* the workes of charite which good mē
do differ nothig frō the workes of charite which
h euil mē & hipocrites do. I answer. They differ
nothig as pertainig to *h* outward sight, but as
perteyning to the causes of which *h* workes of
either procede, they do not a litle differ also in *h*
acceptāce of God, in *h* god aloweth *h* one, & disa-
loweth *h* other. To say *h* *h* true loue of *h* neygh-
bour which procedeth of a pure hert, good con-
sciēce & faith vnfayned, is our owne worke. To
hold, *h* the loue of the neighbour springeth not so
greatly of faith as of a cōtinual vse & customa-
blenes like as *h* other vertues do, as by oſtēti-
mes doing iustly we be made iust persōs, w oſtē
doig wel we be made good. So w oſtē louig, we
get vs an habite oꝝ hauoure of loue. This er-
rour in thiges ciuill is to be bozne, but in *h* cha-
rite oꝝ loue of *h* neighbour it is a mischeuous
erroure, forasmuch as it vtterly ouerwhelmeth
the causes of loue towardes the neighbour.
To saye a respect is to be had of the circumstā-
res, as of the places, parsons, tyme & so forth,
and that thou se vpon whome thou extēdest thy

Common places

and profit the neyghbour. i. Corin. viii. To raise
all gistes. i. Corin. xii. Howe forth of the. xii.
Chapiter to the Romayns be taken these wor-
kes. To pꝛeuent one. an other in gꝛuing ho-
nour. To help the necessites of the Godly. To
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ciō receiued. For to this purpose we be iustified
that we shold do good workes, vnder whiche be
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ne endure where þ effectes of faith be lackinge.
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it exerciseth not h^e workes of charite & loue, ac-
cording to h^e exāple of h^e heuēly father, therefore it
neuer loueth truly; so h^e h^e loue of it can please
God. Contraries to charite towardes the neigh-
bour be these. To graūt h^e loue of the neighbour
is not a gift of h^e holy gost. To say faith sprigeth
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loue of h^e neighbour may stāde wout fayth. To
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perteyning to the causes of whiche h^e workes of
either procede, they do not a litle differ also in h^e
acceptāce of God, in h^e god aloweth h^e one, & disa-
loweth h^e other. To say h^e h^e true loue of h^e neygh-
bour which procedeth of a pure hert, good con-
sciēce & faith vnfaigned, is our owne worke. To
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blenes like as h^e other vertues do, as by ostēty-
mes doing iustly we be made iust persons, w^e ostē-
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rour in thiges ciuill is to be borne, but in h^e cha-
rite of loue of h^e neighbour it is a mischeuous
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To saye a respect is to be had of the circumstā-
ces, as of the places, parsons, tyme & so forth,
and that thou se vpon whome thou extēdest thy

Gala. vi,

Contra
ries.

Common places

mat. b. g
Luc. vi c

charite, whether vpon thy frendes or enemyes,
Christens or not Christens. This erreure is
contrarie to the forme of loue towards the
neighbour, whiche oughte to be directed accor-
dyng to þe example of the heauenly father, as be-
foze is sayde. They be heathen sayinges that
bydde vs haue discretion and respecte in the
exercyse of charitable woozkes. Item to saye
charite is a gyfte of nature, and is therefore in
our powers to exercyse a perfecte loue and cha-
rite. To whyche erreure I make thys answer.
Albeit it be the lawe of nature to loue thy nei-
ghboure, yet it foloweth not that the perfecte
and full execution of the same is in our powers
nowe after the fall of Adam. For who dare at
thys daye glozve that suche charite is in vs as
procedeth of a pure hearte, good conscience, and
sayth vnfayned. Item to say that charite towar-
des the neighbour is perfecte, so that the out-
warde dedes be presente, although pure affecti-
ons and consentinge to the outwarde dedes be
not there. This errour is agaynste the forme of
charite þe S. Paul prescribeth where he sayeth,
that charite or loue is the ende of the commaun-
demente comynge of a pure hearte, of a good
conscience and of faith vnfayned.

ii. Ti. i. b

i. Ti. i. b

To holde that charite or loue towards the nei-
ghboure doe iustifie, because Paule calleth it
the ende of the commaundemente. Thys er-
roure is soone answered, for I graunte that
Charite is the ende of the commaundemente, of
whiche thynges no manne doubteth. But the
controuersye and question at thys dayes is,
whether that charite whiche is the ende of the
commaundemente be in oure powers so that
we

Of loue to the neighbour. fol. lxxv.

We can execute the same perfectly that is, of a pure heart, good conscience and unfained faith, whiche perfecte execution of the law of charitie, soasmuch as it is not in our powers, as euery mans conscience can beare witnesse, surely our charitie can not iustify, which neuerthes shuld in dede iustify vs yf we were hable trulpe and perfectly to accomplissh and performe the same. And therfore Christ because he performed it of a pure heart good conscience and fayth unfained yed satisfie the lawe concernynge charitie euen to ryghteousnes. Moreover these reasons ensuing do proue that the charitie of the neighbour iustifieth not.

Reason
¶ charite
iustifieth
not.
i.

Charite is the effecte of faithe, Ergo it can not runne befoze the cause. Therefore saythe iustifieth, and not charitye.

¶ The obiecte of faithe, that is to say, the matter whereupon saythe woorketh, is the mercye or grace promysed, but the obiecte of charitye is the neighbour. Ergo charitie because of the contrarye obiectes can not iustifye.

ii.

¶ Saint Paule where as in the epistle to the Romans and also to the Corinthians he reckoneth by in a maner all the effectes of charite, yet maketh he no mencion of iustificacion, whyche the papystes appoynte vnto charite as her proper effectes, Ergo. &c.

iii.

¶ The propre ende of the woorkes of charitye is that good men by them shoulde declare to the worlde that they be iustified, and for þe sake and fre iustificaciō shoulde agayne on theyr behalfe shewe them selues lounge and thankfull. Ergo the ende of charitye can not be iustification.

iiii.

Common places

It is also contrary to this doctrine : To mainteyne that the true faith can stande or endure without charite, whiche erreure is very strongly impugned of John in his Epistle.

1. John.
1. a. d.

To save the loue of the neyghboure dothe iustifie lesse principallie, and saythe more pyncepalie.

Of good workes.

Cap. XXXIII.

Diffinition.

God woorkes whiche God hath commaunded in the decalogie or x commaundementes, conteynyng the true worship of God, set forth to gloryfie God, and sprede hys glorye abroad, and that by them such as beleue not, myghte be allured to receyue the worde and prayse God.

Prose of this definition.

That good workes be onely the preceptes of the decalogie or tenne commaundementes, no manne canne denye, as well because the decalogie is the ordinaunce of GOD, as because vnto it all good workes whiche please GOD may be reduced. And forasmuche as there be of the decalogie two tables, the fyrste teachynge what we owe properly to God, the secnde what to our neyghboure, therefore of necessite there be two maner of workes, some be spirituall towards God, and some outwarde and politike towards the neyghboure, these without the spiritual be nothyng worthe, ne plesauite to God. For the spirituall commaundementes of the former table, be the causes for whiche the outwarde and ciuill worke towards the neyghboure do please God, accorpyng to that of Paule, what soeuer

so euer is not of faythe is sennae, wherefore it agreeth verie euill to saie as the papistes saie, Ro. 14. d that onely the cyuill or outwarde workes be papistes good workes sithens the same for the displea- saunce in the eyes of God be vnacceptable and vthankesfull onles faythe be ioyned therewith, whiche onely maketh oure workes well taken of God. Some the preceptes of the decalogre or ten commaundementes be called good workes not because they iustifie, but because they be done of the good, and of suche as be iustified, and because God hath ordeyned them. Certes the ten commaundementes conteyne the true wor- ship of GOD because they teache aswel the in- warde as the outwarde worshyppe of GOD, and because they be onely acceptable to God.

The preceptes of men in the mater of religion we call not good workes because they teache not the true worshyppe of God: wherefore also the prophet Esay dammeth humane ordinaunces as to be taken for the true worshyppe of God where he saith. This people approacheth vnto me with their mouth and worshipp me with their lippes, but they heart is far from me, but they worshipp me in bayne, reaching doctrines the commaundementes of men. The reason herof is because mens ordinaunces be not the true wor- ship of God, whiche neuertheles the popes helde for the true worshyp of God, contrarie to the tables. And for this false worshyp sake whiche is appoynted by the commaundementes and workes of men. euen sithens the beginning of the world there haue ben debate betwene the Godly & vngodly persōs. This false worshop of

Common places

Gen. 4. b God was the cause why abel was slayne which
 wyth saythe offered hys sacrifices where as
 Cain dyd hange in the outward sacrifice and
 worke onely . Also all the prophetes for thes
 false worshypys sake suffered persecucion.
 For they called away the childe of Israel from
 mens ordinaunces and from the vntrue wor-
 shyppe of God vnto the preceptes of **G D**,
 and vnto his true worshyp . Therefore also at
 thes daye it is no meruaile though we can not
 be allowed ne broked amonges these iustifiers
 of woorkes in that we cal them awaye from the
 vntrue worshyppe of God whych they set vp of
 theyr owne authorite wythoute gods worde .

The an- But lest some of them woulde say that the des-
 swere to calogve or tables of Moyses pertayne not to vs
 an otier chrissten menne, but that the woorkes deuyfed by
 cion that brshops of Rome haue succeeded in their place
 myght to the true seruyce and worshyppe of God , let
 be made . them heare what Christe sayeth . I came not
 mat. v. b (sayeth he) to lose the lawe, that is , to teache or

ther woorkes commaunded in the lawe, or any
 other worshyp of **G D**, but to fulfyll the lawe,
 mar. ii. a Also when he was demaunded of a ponge man
 concernynge good woorkes necessarye for
 thobteynynge of euerlastynge lyfe , he aunsw-
 red of woorkes commaunded by the lawe
 whych teacheth the true worshyppe of **G D**
 forasmuche as it requyrez saythe, feare, and
 loue of **G D**, as an inwarde and spyrituall
 worshyp lyke as God hym selfe is a spirite.
 The effectes of good woorkes be euerye
 where set forth in the scripture . Esay sayeth
 he be the plauynge of the Lorde, to gloryfye
 God, Also the prophet sayeth: Offer to **G D**
 the

Of good woꝝkes. fol. lxxviii.

the sacrifice of prayse and call on me and thou shalt gloꝝyfe me. Also the apostle Peter sayeth, Psa. xli. e
i. pet. ii. c **W**erely beloued I beseeche you as strangers and pilgrims abstaine from fleshly lustes whyche fyghte agaynst the soule, and se ye haue honest conuersation amonges the heathen that they whyche backbite you as euill doers, maye se youre good woꝝkes and prayse **GOD** in the daye of vrsytacion. **S**eruaunte, **C**hryste sayeth, so let youre lyghte shyne mat. v. b before menne, that they maye se youre good woꝝkes, and gloꝝyfe youre father whiche is in heuens.

The causes of good woꝝkes be the holy gost and faythe. Causes
of good
woꝝkes. To these maye be added also þe loue towards **GOD**. For he that wyth faythe knoweth and loueth **GOD** wythoute doubte also wyl feare **GOD**, wyl magnyfy hys name, wyl gladly heare and learne his woꝝde, wyl loue hys neyghboure, and in hys nede helpe hym.

The holpe ghost is cause of good woꝝkes forasmuch as he moueth þe hertes to good woꝝkes, and gendereth in them newe mocions conueniente to the doyng of good woꝝkes that please **GOD**. Faythe is the cause of good woꝝkes, because before faythe oure woꝝkes be not well taken of **GOD**. For faythe getteth vnto it **Christ** for whose onely sake oure woꝝkes do please **GOD**. And **Christ** thus gotten by faythe Gal. ii. c geueth the holy gost the renewer of our hertes to make oure woꝝkes accepted of **GOD**: for this cause good woꝝkes be called of **Paule** the woꝝkes of the spyryte.

Melanchton in hys common places reher- gal. v. c &
A. v. seth

Common Places

Inuitions seth. till prouoking causes to good workes. **Pro-
torious** cessite, because sayth ought to encrease in bus-
or prouo with continual exercises in prayer, in repentan-
kenge. ces, in tribulations, Dignitie, because our good
workes although they haue muche imperfec-
on in the yet they perteyne to the glozpe of God,
and therfore in scripture they be called sacrifices
of praise. Authozite, because h holy gost is the
authoure, and woeker of them, and whose gyfte
they be, with which also he adourneth h churche,
to thynne the glozpe of GOD myght be the
further sprede abzoade and knowen. Re-
wardes, because vnto good workes in the godlye
parsons as wel spirituall as coꝝpozall rewardes
be set forthe and promysed.

**The for-
mal cau-
ses of
good woꝝ
kes.** **The** formall cause of good workes is fet-
ched forthe of saythe wythout whyche our good
workes, neyther canne be trulye done ney-
ther do please GOD. Chyriste in Mathew pre-
scribeth a forme of exercysenge good woꝝkes.
Math. v wyth whyche the neryghboure is holpen, accoꝝ-
Luc. vi. denge to the example of the heuenly father, be
partes of you merciful euen as youre father is merciful.
good woꝝ **C** Accoꝝdenge to the diuersyte and sundrynes
kes. of good workes, some maye be called of the fyrste
table, whyche do execute the true woꝝshyppe of
God as well inwarde as outwarde, some be of
the seconde table whyche do execute outwarde
and tempozall woꝝkes towarde the nerygh-
boure. But these can not perfectlye be done,
onlesse the woꝝkes of the fyrste table go be-

Effectes fore.

The synall effectes of good workes, and
pynnyppall be these.

Co

Of Good woꝝkes. fol.lxxviii.

To rayse by , to exercise, to confirme sayth, for
 without the exercise of woꝝkes , sayth can not
 stande . Wyther pertayne suche places of scrip-
 ture , as prouoke vs to go forwarde in good
 woꝝkes, as Paul to the Philippians. Thys I
 desire, that your loue maye increase moore and
 moꝝe in knowledge, & in all vnderstandynge. &c. Phil.i.d
 Lykewyse to the Colloſi. he wyꝛteth . Beynge
 fruitfull in all good woꝝkes. Item to the Ga- Col.i. b.
 lathians, he sayeth : Let vs not be weꝛy of well gal. vi. g
 doynge. Item neyther hozemongers , neyther
 woꝝthpyppers of ymages . &c. shall inherite the
 kyngdome of GOD . Which places and sem- i, tim. vi
 blable declared, that sayth can not endure with-
 out woꝝkes, wherfoꝛe lyke as with euyl woꝝ-
 kes sayth is quenched, so vndoubtedlye with
 good woꝝkes it is styꝛed by, exercysed, and con-
 firmed. To be a sygne of iustification receyued.
 For thys purpose we be iustified , we should
 woꝝke well , as testifieth the whole syꝛth chapi-
 ter to the Romayns wheꝛof the summe is, that
 nowe syꝛthens we be iustified by sayth, we shuld
 woꝝke well . To geue thanckes to good woꝝ-
 kes, for the benefites receyued in Christ , for
 whiche cause also they be called sacrificees of
 laude . To styꝛe oꝛher to beleue the goſpell, i, pet. ii.
 and gloꝛyſye God . To gloꝛyſie God, for as re- Mat. v.
 cordeth the Prophet Esay, we be the grafting
 of the Lorde to gloꝛyſie GOD . Item. Psalm.
 xlix. offre to God a sacrifice of prayſe and call
 on me , and I shall deliuer the and thou shalt
 gloꝛyſye me . To be testimonies of the true Jac. ii, c
 faith, therfoꝛe James sayeth : Shewe me thy
 sayth of thy dedes, and I wyl shew the my sayth
 by my dedes.

Common-places

- Also Christe sayeth: by their fruite ye shal know them, albeit this texte seemeth to goe another waye. To make the sayth quicke and iuely, for as James sayeth: farthe withoute woorkes is deed. To be signes in oure conscience that we be imperfyte woorkers, accordenge to the woordes of Christe, when ye haue done altogether,
- Iac. ii. c.** yet saye we be vnprofytable seruantes, that we oughte to doe, we haue done. After these effectes of good woorkes, there be yet other whiche be gathered of the rewardes that be promysed in the scriptures for good woorkes. And for as muche as the rewardes promysed to good woorkes be of two sortes, therfore also the effectes whiche doe aryse of them be of two sortes, some pertaine to spirituall goodes, some to corporall. So some places of scripture promyse to good woorkes euerlastynge lyfe, as the apostle wytheth to the Corinthyans, that God wyl yelde them for their almes, whiche they bestowed, increase of spirituall gyftes. Christe also promysed a sure rewarde to almes, whiche GOD shal render openlye. Wyther pertaine the manyfolde promyses in the lawe, annexed to the commandementes. If ye shall walcke (sayeth the Lorde) in my commaundementes, and shall kepe my ordinaunces, and doe them, I shall geue you rayne in due seasons, that the earth maye brynge forth her fruite. &c. Wherfore when we be ascertained of the promyses of rewardes made to good woorkes, it resteth now to see whether the rewardes of good woorkes, doe chaunce by oure desertes or by promyse. Certes, as ferforth as I coulde enserche h holy scripture, I fynde alway where mencion is made of rewardes, it is done
- Luk. 17.**
- Mat. 6 b**
- Lc. xxvi**
- of

Of good woorkes. - fol..lxxix.

of some promise. Thys woorde merite I neuer
 fynde added. Also as often as Christe in the
 newe testament is asked (as in diuers places he
 is) what is to be done for the receyvinge of e-
 uerlastinge lyfe, he referreth them to the wo-
 rkes of the tenne commaundementes, and ad-
 deth. Doe thys, and thou shalt lyue, by whiche
 aunswere, I graunte Christe chalenge to
 good woorkes euerlastinge lyfe, but not but
 to suche as perfetlye doe the same. And be-
 cause it is not in oure powers perfetlye to ful-
 fyl the woorkes of the law, wheragas neuertheless
 a perfyte obedience is required, therfoore it fo-
 loweth that we canne not deserue euerlastinge
 lyfe, onlesse we wyll saye that euerlastinge lyfe
 chaunceth vnto vs for oure imperfection. Fur-
 thermore in scripture rewarde signifieth one
 thyng, & merite another thyng. Euerlasting life
 as rewarde is promysed to good woorkes, as a
 recompensacion, because it recompenseth the af-
 flictions of the righteous persons as in the re-
 uelacion of Iohn it wytnessed, where he spea-
 keth of lyfe eternall, whych he calleth a newe
 heauen, and a newe lyfe, and sayeth. And GOD
 shall wype awaye al teares from their eyes. Al-
 so the Prophet Esay. And death shalbe deuou-
 red vterlye, and God shall wype awaye euerye
 teare. Item the Apostle Paule calleth euerla-
 stinge lyfe the gifte of God by Christ Iesu our
 Lorde. But meryte is that whiche chaunceth
 properlye to a mannes due tyte, whiche he maye
 claime as hys proper due. Wherfoore epyther
 let the Papistes denye the place of Paule whiche
 calleth euerlastinge lyfe the gifte of GOD, or
 els lette them shewe that meryte and gifte be-

Apo. xxi
 esa. xvi

Rom. vi

Common places

token all one thynge yf they well haue their opinion allowed.

He confuteth þe erreure of þe papistes.

C Howe thys effecte whiche they make of good woorkes commynge by the merite or deserte they extende it yet further. For they be not content to ascribē vnto it euerlastynge lyfe, but they asigne also vnto it the rewarde of all thynges, as well spirituall as corporall euen of proper ducte. And therfore these Papistes, these iolpe woorkemen beleue that by their good woorkes they deserue election to grace, Goddes loue towarde them lyghtenynge to the gospell, fard, forgiveness of sinnes, iustification, also the feare of God, hope and loue towarde God and the neyghbour, constaunce, pacyence, and finallye all as well spirituall as corporall goodes, whiche sayde opinion, for as muche as it is cleane contrarye to the worde of God, & maketh our whole religion to be incertayne, therfore this effecte of good woorkes whiche they make to procede of merites is diligently to be considered and debated. For O Lord who dare be so bolde agaynst the mosse cleare and manifest authorities of scripture to saye that the election to grace is oure merite and deserte. Paule teacheth contrarye Romayns. ix. where he maketh the cause of oure election Goddes merite. Of deseruynge of Goddes loue towarde vs, who shall glorie agaynst the Apostle, where he sayeth: **GOD** sciteth furth hys loue towarde vs when we were yet sinners, and the enemies of **GOD**. Also agaynst the sayinge of John whiche sayeth: We loue hym because he loued vs. Howe the lyghtenynge vnto the Gospel no honest and pure Christian wyl attribute to meri-

Ro. v. b.

i. Joh. 4.

yes of whiche thus speaketh the worde of God:
 God is saythfull by whome ye be called into the
 felowshyppe of hys sonne oure Lorde Iesus **1. Cor. 1. b**
 Christe. Furthermoze, sayth, forgeuenes of syn-
 nes, iustification, yf these come of our deserte
 then the Apostle is a lyer, whiche sayeth, Ther-
 fore of sayth is the inheritaunce accordynge to **Ro. 4. c.**
 fauour, that the promise myghte be sure. Also
 he sayeth: yf these whiche pertayne to the lawe
 be heires, the sayth is made voyde, and the pro-
 mise is made frustrate. Item to the Ephes. he
 writeth: By grace, ye be saued throughe sayth, and
 not of your selues, for it is the gyfte of God, and
 proceedeth not of woorkes. Feare towardes
 God, hope, and loue, can not be of our merite, for
 these together with sayth, remission of synnes,
 iustification, euerlastynge lyfe, and semblable
 ought to be sure and certayne sith they pertayne
 to the inwarde woorkshyppe of **GOD**. For albeite
 hope hath respecte also to the promise of out-
 warde thynges yet hope is rather and properlye
 a sure expectation of health that is belueed, by
 whiche we hope certaynlye and truste that we
 be reconcyled to **GOD** by saythe. As concer-
 nyng loue towardes the neyghboure, con-
 stauynce, and patience in tribulacion, also the
 rest of vertues, whiche ensue the sayde spiritu-
 all goodes together also wryth the outwarde
 goodes, these yf a manne wyll ascrib to oure
 merites and that the good woorkes of the gods
 ly persons doe merite and deserue them and al-
 so the increase of the same, we wyll not greatlye
 stryue wryth them for asmuche as we see that a
 mitigation of temporall paynes doc often ty-
 mes folowe good woorkes.

Eph. 1. b

Common Places

Albett it pleaseth and satisfieth me abundantly
lye to saye generallye that rewardes both spi-
rituall and tempozall do folowe and ensue good
wozkes of good men, bycause they be promysed
vnto them of God. Truly by this doctryne no
wickednes is taught onlesse perchaunce it be
counted a wickednes to auauce the glorie of
God, and suppress our own, neyther shall this
doctrinne make men slouthfull and neglygent to
do good wozkes (as some men thinke) sithens
we denye not the rewardes of good wozkes but
saye only that those rewardes procede not of
our deserte, but of promyse.

C Howe, these effectes of good wozkes folo-
winge procede of rewardes. To haue a plenty-
full rewarde in heuen as Math. v. Chyriste pro-
myseth, yf thou vnderstande here, (acordyng
to the common fygure and maner of speaking)
heauen for the kingdome of heauen and so
consequently for the congregation of the true
beleuers (as holy wyters be wont to vse for
the moste parte this worde heuen) so the sence
shall be playne that suche as suffre tribulacion
here in erth shall haue manye consolacions, but
yf thou vnderstandest heue for the lyfe to come
whych shall be a recompence of all affliction:
than the sence and meaninge shall be that suche
as suffre tribulacyon in this world haue a sure
hope of euerlastinge lyfe. For in the v. chapter
of Math. Chyriste oure sauyour speaketh of the
beatitudes and blysses in this lyfe to thynnt
he wolde shew that the iudgement of the worlde
erreteth whiche thinketh that the true welth or
blysse of lyfe standeth in outwarde pompe and
magnyf cence. And euerlastinge life is called a
rewarde

rewarde because it recompencech, but not because that recompence is properly due. Item to receiue a rewarde of God openly, as Christ promyseth of almes. Nowe, to receiue a rewarde of God openly, is that in the sight of all men the godlye be increased in worldly goods and enriched in this lyfe as well with spiritual as with temporall goodes, and after this lyfe to receiue also other euerlasting benefites, and all this by promys. To haue annexed vnto it euerlasting lyfe by promys, that the same may be sure, for lyfe euerlasting is the gift of God as witnesseth Paule Roma. vi.

Mat. vi.

¶ Contraries to good workes be these. To graunt that beside the workes of the .x. commaundementes, and suche as be commaunded good in scripture, there be yet other good workes necessarye to the practise of godlynes. To saue humane workes inuented of men is a parte of the worship of God. To saue humane workes deuised by bysshops of Rome be egall to the workes of the .x. commaundementes, vnder like punisshmente to be kepte, and lyke hope of rewarde. To graunte that certeyn humane workes are to be preferred before certayne workes of the .x. commaundementes. To saue the cyuile and outwarde workes whiche be commaunded in the second table of Moses be only good workes. This is the erreure of the scholemen whiche haue despised hither vnto the workes of the fyrste table or at least haue not sene them. To affirme that the workes of the good and of the bad be egall, because they be both blessed of God. This erreur is easlye answered. For to the wicked and euill persons there is

Good be
des deu
sed and
made by
the bis
shoppes
of Rome
be f. de
goddess
word be
not good

The er
rou of
scholemē

Common places

curious no promise made of spiritual things. To as-
prechers firme with certeyn surpous prechers the honest
 and excellent workes, in the vnfaithful or vn-
 godly persons be the giftes of Satan where
 as Satan of his nature, without doubt, ad-
 mitteth no honesty, sith he is the disturber, and
 destroyer of all honesty. Wherfore it is to be
 thought that honest workes also in the euil
 persons be the singular giftes of God giuen
 for the conseruation and mayntenaunce of tran-
 quylty in the worlde. To saye because in the
 wicked the noble, and honest workes be called
 the giftes of God, that therfore they please God,
 and that they shall for the same receiue euerla-
 sting life. The answer herof dependeth of faith
 whiche is the cause why good workes please
 God, and why in tyme comminge euerlastinge
 lyfe shall ensue such workes by promise, made
 to them that worke well, and of faith. To graunt
 that Christe in the new testament taught other
 workes then be mencioned in the tables of Mo-
 ses, contrary to his owne sayinge. I am not
 come to breake the lawe, but to fulfill it. To
 graunt that Christ hath left power to the by-
shop shope of Rome as to his bycar generall here in
of reme. crth to appoynt and prescrybe other good wor-
 kes straunge and diuers from the tables of Mo-
 ses. To say good workes be in our powers to
 do them perfectlye, to the mynyshyng of the ho-
 ly ghost, and of the power of Satan whiche he
 hath in lettynge good workes. To saye there is
 another forme of fulfillyng good workes of the
 second table than that which Christ appoynteith
 by the xple of his heuently father, where he saith.

Luc. vi,
 vii.

We

Be mercyfull, as youre father whiche is in heu-
 en is mercyfull. To holde that in the execu-
 tyng of good workes toward the neyghbour,
 we ought to haue respect of the, circumstaun-
 ces as of the place, of the parson, of that tyme.
 To save good workes of helping the neyghbour
 be so necessary, that he whiche can not performe
 the same, yea also of necessity, can not be saued,
 whiche error thapostle sorelyth where he saith.
 Let every man do accordynge as he hath pur-
 posed in his heart not grudgynge, or of necessity.
 To hold that good workes deserue of theyr ii. cor. i. 17
 propre duety all goodnes as well spirituall as
 tempozall, whiche error I haue before in the-
 ffectes of good workes debated and confuted.
 To hold that good workes do therfore deserue
 euerlastynge lyfe, because euill workes deserue
 euerlastynge condemnation. To save good wor-
 kes iustify. This error also I haue soluted
 before in the effectes. Finally, contraries to good
 workes, be all euill workes done agaynst gods
 des commaundementes, as not to belcve in God,
 to doubt of God, not to feare God, not to loue
 the neyghbour, to committe aduoutry, theft, mur-
 der, and so forth. And these euill workes haue
 theyr propre effectes contrarie to the effectes of
 good workes. For lyke as good workes do
 styrre by, do exerceyse, and confyrme sayth: so on
 the contrarie parte, euill workes do let and
 quenche sayth. They deserue the yre of God,
 and euerlastynge condemnacion, as wytnesseth
 Christe. So ye cursed in to euerlastynge fyre
 ec. Also theyr skandye & gospel, & glory of God

mat. xxv

Common places

Rom. i. as witnesseth Paule, sayinge : The name of GOD is through you euill spoken of amonge the heathen. They deserue induration and to be made harde so that synnes be punished with synnes, and euill workes, with euill workes as Paule to the Rom. declareth. They deserue also tempozal punishmentes, as the tyrannye of the deuyl, whiche prouoketh vs to al kinde of mischiefe and of erroure.

Of fullfyllenge the lawe. Capitu. xxviii.

**Dis-
missi-
on.**

The fullfyllenge of the lawe, is a perfyte satisfaction, whereby the lawe is satisfis-
ed both with a consentynge hearte, and
also with outwarde workes. But be-
cause no manne coulde performe thys, therefore
came Christ and accomplished fully the lawe for
vs vnto ryghteousnes, endurenge for euer, ge-
uynge also the holye ghost that we maye truely
feare God, beleue in God, loue God and oure
neighbour, though in great imperfection, which
neuertheles God taketh in good part, because
of hys Christ the whole and perfyte fullfyller of
the lawe in the name of all that beleue.

**Probaci-
on of the
dismissi-
on.**

Thal the fullfyllenge of the lawe a perfyte
on of the satisfaction, whiche standeth in the consente
of the mynde, together with the execution
of good workes. Nowe, that the lawe requi-
reth a consentynge mynde, the wordes of
Paule doe proue, which sayeth that the lawe is
spiritual (that is to saye) requireth spirituall
thynges. Also Christe throughout the whole
fifth Chapter of Mathewe, requireth to the
fulfyll-

Of fullfyllenge the lawe. fol. lxxviii.

fullfyllenge of the lawe the affections and heart consentenge to the same. Likewise Paul. i. Timothie. i. requireth to the fullfyllenge of the law charitie of a pure hert, good conscience and faith vnfayned. Nowe, the olde testament euery where requyrez lone of the hole heart, of h hole minde, and of the hole power. Concernyng the outwarde keepnge of the lawes, there is no doubt. For the fullfyllenge of the lawe, is of two sortes, the one is 'inwarde', the other, outwarde.

That no man can kepe the lawe the place in the actes of the apostles teacheth sufficiently, where Saincte Peter teacheth these wordes, **Act. 15. b**
why tempt ye God that ye will put a yoke on the dysciples neckes whiche nether oure fathers nor we were able to beare. This is sure yf we had bene able parfytlye to haue kepte the law, Christ neded not to haue come whose office (as he hym selfe expressely declareth) was to fullfyll the lawe. But because the beleuers be iustified vnto good woorkes (wytnessenge the apostle Ephesians. ii. created to good woorkes. &c.) therfore Christ geueth the holys ghooste to the beleuers whiche helpeth theyr infirmities that after a maner they myghte bynge a consentenge herte vnto the lawe, though it be weake and imperfyt, whiche neuerthelesse God accep-
Rom. 8 f
teth and taketh in good parte because of Christe whiche hath satisfyed the lawe parfytlye vnto the perfecte ryghteousnes of the same, that is offorce and strengthe before God for euermore, according to Paule, sayng: which also (meanynge Christe) maketh interces-
R. iii. sion

Common places

psalmes
cxv. b
tion for vs. Also of the prophete. Thou arte the
euerlastenge prieste after the ordre of Apechia
sedech.

The par
tes offul
telling &
lawe.
There be two maners of fullfyllenge the law,
the one inwarde the other outwarde whyche
two conioyned together do partly satisfye the
lawe.



There be two maners of fullfyllenge the law,
the one inwarde the other outwarde whyche
two conioyned together do partly satisfye the
lawe. But there was yet neuer manne whyche
perfectly eithen hath euer conioyned or coulde
conioyne these parties besydes Christe, and
therefore onely Christe is the perfecte accom=
plisher of the lawe euen to the full perfeccion,
who also vnto vs hath deserved and purchased
the gyft of fullfyllenge the same after a maner,
so that we also maye hyng (through Christ
and grace of the holy ghoste) to the outwarde
fullfyllenge of the lawe a consentynge mynde
and maye feare **GOD** trulye, trulye beleue in
GOD, refrayne oure mynde and hande from
slaughter, and suche lyke wyckednes. But
yet vnder greate weakenes and imperfection
we do these thynges, and therefore oure fullfyl=
lunge can not be pleaded ne layde agaynst gods
desyre, neyther is it done of vs to that purpose
that we shoulde be iustified by the same, but to
thyntente syth we be all readye iustified of
Christe the perfecte executoure of the lawe, we
myghte declare and shewe by oure fullfyllenge
suche as it is, oure kyndnes and loue towar=
des **GOD** for the righteousnes receiued through
Christe, as I haue heretofore declared the selfe
thyng in the effectes of good workes.

The cau
ses of
thaccō
piphmēt
As concernynge the perfecte fullfyllenge of the
lawe, whyche broughte to the hole worlde a
regheteousnes whyche is of force before **GOD**
for euermore; Christe is the cause of fullfyl=
lunge

Of fullpillinge the lawe. fol.lxxxiii.

lynge the lawe, who perfectly hath satisfied the lawe, for whyche entente also, he was promysed of the father: as hym selfe testifieth, saying: I came not to breke or destroy the law, but to fulfill it.

and full-
pillinge
of the law.

The occasion that Christe had to fulfill the lawe towards vs, was oure infyrmyte and weakenes, by whyche we were not able to satisfy the lawe, the burthen whereof (as Peter in the actes declareth) neither oure fathers nor we coulde beare, Paule testifyinge the same sayinge: what the lawe coulde not do in that it was weake because of the fleshe, that performed God, and sente hys sonne in the sympletyde of synfull fleshe, and by synne, damned synne in the fleshe, that the ryghteousnes requyred of the lawe myghte be fulfilled in vs, that is to saye, that by Christe we myghte be rekened to haue satisfied the lawe.

math. v.
b.c.

Act. xii

Ro. 8.a.

As pertaynynge to oure fullpillinge, whyche God requireth of the iustified, Christ also together with the holy ghoste is the cause.

Marke
wherefore
the giste of
oure ful-
pillinge=
the lawe
serueth.

For Christ through his perfect fulfilling of the lawe, merited and wanne vnto vs the giste of the fullpillinge the same, geuynge vs the holpe ghoooste to helpe our weakenes in the fulfilling therof, not vnto righteousness, or that we myght be iustified thereby, for to that purpose onely serueth the fullpillinge of Christe, but for the declaracion of oure louynge and kynde herte towards God for the ryghteousnes and greate benefytes that we haue receyued of hys handes in Christ. Certaynly this holy gost fa-
thyoneth and createth in vs newe intentes

¶.iii.

and

Common places

psalmes
cix.b
The par
tes offul
felling &
lawe.

tion for vs. Also of the prophete. Thou arte the
euerlastynge prieste after the ordre of Apeichis
sedech.

There be two maners of fullfyllinge the lawe,
the one inwarde the other outwarde whyche
two conioyned together do partlye satisfye the
lawe. But there was yet neuer manne whyche
perfectly either hath euer conioyned or coulde
conioyne these parties besydes Christe, and
therefore onely Christe is the perfecte accom=
plisher of the lawe euen to the full perfeccion,
who also vnto vs hath deserued and purchased
the gift of fullfyllinge the same after a maner,
so that we also maye hyngge (through Christ
and grace of the holy ghoste) to the outwarde
fullfyllinge of the lawe a consentynge mynde
and maye feare **GOD** trulye, trulyc beleue in
GOD, refrayne oure mynde and hande from
slaughter, and suche lyke wyckednes. But
yet vnder greate weakenes and imperfection
we do these thynges, and therefore oure fullfyl=
lynge can not be pleaded ne layde agaynst gods
desyre, neyther is it done of vs to that purpose
that we shoulde be iustified by the same, but to
thyntente syth we be all readye iustified of
Christe the perfecte excutoure of the lawe, we
myght declare and shewe by oure fullfyllinge
suche as it is, oure kyndnes and loue towar=
des **GOD** for the righteousnes receiued through
Christe, as I haue heretofore declared the selfe
thyng in the effectes of good workes.

The cau
ses of
thaccō
pleghmēt

This concernynge the perfecte fullfyllinge of the
lawe, whyche broughte to the hole worlde a
regheteousnes whyche is of force before **GOD**
pleghmēt for euermore; Christe is the cause of fullfyl=
lynge

Of fullfyllinge the lawe. fol. lxxxiij.

lynge the lawe, who perfectly hath satisfiſſed the lawe, for whyche entente alſo, he was promyſed of the father: as hym ſelfe teſtiſyeth, ſaying: I came not to breke or deſtroy the law, but to full-
full it.

and full-
fyllenge
of y^e law.

The occaſion that Chriſte had to fullſyll the lawe towards vs, was oure infyrmyte and weakenes, by whyche we were not able to ſatysfy the lawe, the burthen whereof (as Peter in the actes declareth) neyther oure fathers nor we coulde beare, Paule teſtiſyinge the ſame ſayinge: what the lawe coulde not do in that it was weake becauſe of the fleſhe, that perſormed God, and ſente hys ſonne in the ſympletyude of ſynfull fleſhe, and by ſynne, damned ſynne in the fleſh, that the righteouſnes requyred of the lawe myghte be fullſyelled in vs, that is to ſaye, that by Chriſte we myghte be rekened to haue ſatysfied the lawe.

math. v.
b.c.
Act. xv
Ro. 8.a.

As pertaynyng to oure fullfyllinge, whyche God requireth of the iuſtified, Chriſt alſo together with the holy ghoſte is the cauſe.

Marke
wherefore
y^e giſte of
oure ful-
fyllenge=
the lawe
ſerueth.

For Chriſt through his perſet fullfylling of the lawe, merited and wanne vnto vs the giſte of the fullfyllinge the ſame, geuynge vs the holpe ghoſte to helpe our weakenes in the fullfylling therof, not vnto righteouſnes, or that we myght be iuſtified thereby, for to that purpoſe onely ſerueth the fullfyllinge of Chriſte, but for the declaracion of oure louynge and kynde herte towards God for the righteouſnes and greate benefytes that we haue receyued of hys handes in Chriſt. Certaynly this holy goſt ſheweth and createth in vs newe intentes

Common places

and motions of mynd, which be conuenient (although in a great imperfection) to the true trus-
springe in God, to the true lounge of God and
of the neyghboure.

**The ef-
fectes of
fulfillig
the lawe.**

T Forasmuche as the perfyte fullfyllinge of the
lawe serueth for righteousnes, and oure im-
perfyte fullfyllinge serue to declare our kynde-
nes towarde God for the ryghteousnes recey-
ued in Christ, therfore I thynke it good to set
forth. ii. maner of effectes of fullfyllenge the lawe,
beyng also of two sortes.

**The ef-
fectes of
Christes
perfecte
fulfillig.
Esa. liii. c**

The effectes of the perfyte fullfyllenge of the
lawe whiche Christe performed for oure iustys-
fynginge before God may be these. To satisfye the
lawe wryth a consentynge herte and mynde toge-
ther wryth outwarde workes. This effecte
is sufficientely proued by the prophete Esay
where he describeth that innocency, cleannes, and
holynes of Christ with these wordes, he dyd ne-
uer violence ne vnryghte, neyther hath he there
bene anye dysceytfulnes in hys mouthe, also to
performe perfyte obedyence, for a perfyte and e-
uerlastynge ryghteousnes accordynge to þe said

Ro. 8. a.

place of Paule. That the lawe couide not do in
that it was weake because of the flesh that per-
fourmed God. &c. Sundry effectes also maye
be gathered of the commodities whiche we haue
by Christes fullfyllinge of þe lawe, as to deliuer vs
from the curse of the lawe, as wytnesseth Paule.

Gal. iiii. c

To deserue vs a gyfte to fullfyll after a maner
the lawe to the declaracion and vtterance of
oure kyndnes in that that Christ hath fullfyl-
led the same to oure iustifycacion. To deserue
and get vs the holy ghooste whiche helpeth oure
weakenes and oure imperfecion that we maye
truly

Of fullfylling the lawe. fol. lxxxv.

trulpe kepe that lawe . But we shall reckon by
 moe effectes of the perfecte fullfyllinge of Christ The ef=
 in the tytles of abrogacion of the law and of the secies of
 christen lybertie. Howe the effectes of oure ful- our ful=
 fyllinge whiche Christe hath purchased for vs fyllinge .
 and whiche the holpe ghost fourmeth and fasti-
 oneth in vs be these . To haue a consentynge
 mynde vnto outwarde workes. To feare God
 hertely . To beleue God hertely . To byrde the
 heart and the mynde from slaughter . Not to
 steale actually, and also to haue a mynde repug=
 naunte and stryunge wryth any suche affectiōs
 of pluckynge awaye from other men their good=
 des. These and semblable effectes of oure ful=
 fyllinge forasmuche as they be weake and im=
 parfite , maye not be pleaded for ryghteousnes
 agaynst God, yet neuerthelesse they please God
 because of Christ, and be vnto hym moost com=
 mendable and thankfull sacryfices , yea and
 so they be called in holy scripture. These effectes
 of oure fullfyllinge the lawe serue to none o=
 ther ende but to geue thanks by them for the
 ryghteousnes whiche Christe hath purchased
 vnto vs by hys perfyte fullfyllinge of the lawe ,
 and synallye to prouoke others by oure fullfyl=
 linge to receyue the ghospell lyke as heretofore
 I haue declared in the effectes of good
 workes.

CContraryes to the fullfyllinge of the lawe be Cōtrary
 these. To saye the fullfyllinge of the lawe is o=
 nely an outwarde keepynge of the same. es or er=
 ours.

TTo saye the fullfyllinge of the lawe for a
 ryghteousnes before God, is, and hath bene al=
 wayes in mans power . To graunte that this
 is made a perfyte fullfyllinge of the lawe for

Common places

reghtheousnes before God, yf we do as muche
 as speth in vs. To saye that then the law is par-
 fytlye satysfied, when at leste oure wyll by anye
 maner of wyse is added to outwarde woorkes
 albeit a pure consentynge mynde altogether be
 not had to the same, to denye that the parfytte
 fullfyllinge of the lawe whiche is accepted before
 God for reghtheousnes requyrez not a consen-
 tyng and pure herte beside the execution of out-
 warde woorkes. To holde that vnder the old te-
 stamente was requyred a pure and consentynge
 mynde, but in the newe testamente that God
 gaue place to oure infirmitie and weakenes, so
 that now it is ynoughe in the fullfyllinge of the
 law onely to kepe outwarde woorkes. To saye
 in the new testamente the commaundementes of
 God chainged into counsels, and that it pertai-
 neth not vnto all men to satysfye the law wyth
 consentynge perfeccions, but only to such as be
 of more affection, and can do the same. This
 erreure is contrary to the wordes of Christ.
 Matthew. v. where yet sayd in the new testa-
 ment (whiche Christ came to ordeyne) he calleth
 them the leest in the kyngedome of heuē, whiche
 breake one of the leest comaundementes, wher-
 fore also throughout all the hole Chapter
 Christ requyrez pure affections to the fullfyl-
 linge of the lawe, besyde the outwarde execu-
 tion. Also Christ commaundeth there that the
 lawe of God be not destroyed and abrogate for
 our infirmitie. It is also an erreure to say
 that the conscience of menne canne not be sa-
 ued and kepte from desperacion, onles, we
 wyll suffer and permytte the commaunde-
 mentes of G O D to be turned into coun-
 sels

Of fullfyllynge the lawe. fol. lxxxvi.

seis and geuen onelye to manne of more perfec-
tion to be fullfelled. I answer. It woulde haue
besemed these preiudicatours of Christe (I call
them so which runne before the iudgemente and
sentence of Christe, countynge them selues bet-
ter clerkes then he) whyche of preceptes haue
made counsels, that when they sawe that the
perfecte fullfyllenge of the lawe was not in our
power, to haue sent rather our conscience vnto
Christ, who hath fullfelled þ law for vs to the ex-
acte and perfecte righteousnes, so that thus they
myght haue saued the conscience from dyspayre.
To denye it was onelye the office of Christe to
fullfyll the lawe vnto perfecte ryghteousnes, con-
trarye to the terte of Mathewe. I am not come
to destrope the lawe, but to fullfyll it. To holde
that the lawe was for thys cause geuen, that it
shoulde be fullfelled of vs to the perfecte Justi-
ce, where as thys honour was appoynted of
the father vnto Christ, as testifie the promyses
geuen of Christe longe before the lawe. To saue
that Christ dyd once satisfie the lawe onely for raure is
all synnes passe, and that we nowe oughte to
fullfyll the lawe vnto the perfecte ryghteousnes
to be infused by the same. To argue by the
place of Paule. Collosians. i. That the fullfyl-
lynge of Christe is not perfecte for ryghteous-
nes, but is made perfecte when oure fullfyllenge
is putte there vnto.

The wordes of the Apostle be these. Nowe ioye
I in my sufferynge, and fullfyll agayne that
which is behinde of the passions of Christ in my
flesh for his bodys sake, whiche is the congre-
gacion. Thys proued not that the passion of
Christe was lackynge or imperfecte to our sala-
uation

Mat. v.

This er
at this
daimain
of some.
Coll. i. d

¶

Common places

nacion , but it signifieth that the passion of Christe and of his membes is al one passion, and that we suffre for his sake , seyth we haue professed and are appoynted to suffre w Christ. To denye that the fullfyllenge of the lawe of Christe indureth for euermore for all suche as beleue. To denye that Christe by hys perfecte fullfyllnge of the lawe hath deserued vnto vs the gyfte of fullfyllnge the lawe after a maner, not that it shoulde serue for a ryghteousnes before God, whyche as manye of vs as be iustified haue al readye in Christe, but that it shulde declare vs thankfull for Christes fullfyllnge wherein we haue founde oure perfecte ryghteousnes. To graunte that the fullfyllnge of the lawe in suche as be iustified whiche Christ hath deserued vnto vs can be so perfecte as it maye be sette agaynst Goddes vengeaunce . To denye that our fullfyllng of the lawe whiche was purchased and deserued by Christ is alwayes full of weakenes and imperfection . To holde that our fullfyllng of the lawe purchased vnto vs by Christe doeth therefore please God because we doe performe it and not rather because it procedeth of fayth in Christe . To denye that our fullfyllnge displeaseth God yf the same be done without fayth . To denye that our fullfyllng of the lawe is done for any other ende then that we shoulde declare and exhibite thankfulness and gratuitie towards God for the ryghteousnes receyued in Christe.

¶ Of the abrogacion of the lawe.
Capitu. xxix.

Throug

Of Abrogation of the lawe. fol. lxxviii.

Through the whole scripture in myne opinion there is no harder place then is this place of tytyle of abrogation of the lawe, nor oneiye because of it selfe it is harde but because (conlesse it be well vnderstande) it is the fountayne and grounde of al erreure, and a very perniciuous occasion of the carnall libertie. Nozrible example herof we haue had lately in experience in our dayes in Monetarius Piperius and diuers other sedicious preachers goyng aboute and studyng partely to brynge vs backe agayne vnder Moses, and partely to breake and cutte asunder al lawes, as well Goddes as mens vnder the pretence of abrogacion. And because I truste easely vnder this bryfe forme of doctrine, to declare and open the whole difficultie concernynge abrogacion of the lawe, therfore I thought good nexte vnto the place of suspition of the lawe, whiche of it selfe also sufficiently declareth the vse of abrogacion to putte to this place of abrogacion of the lawe, to the intent that here by a feuerall treatye it myghte moore clearly appeare, whiche done, I will adde also an other tytyle of Christen libertie, whiche thes tytles treat in maner al one thing. For they be causes and effectes together among them selues as forthwith shall appeare.

Abrogacion of the lawe therfore is a disanulynge as abolishment or extinguisment of the curse of the lawe made by Christe, so that nowe all suche as beleue in Christe be enfranchised and rydde from the power of the lawe, accusynge continually the conscience and dampnyng it because GOD for the imperfecte obedience.

The definition of
abrogacion.

Abrogacions

Common places

Probations of the diffinition.

Gal. 3. c Christ saith Paule, hath reduced vs from the curse of the lawe whyle he was made for vs accursed. For it is wrytten cursed is euery one that hangerth on tree, that the blessinge of Abraham myght come on the Gentyles throughe Iesus Christe. &c. Christe is the personne by whom the lawe is disanulled prompsed in scripture to that intent. Hyther pertayne al the promyses in the Prophetes of that newe leagge or couenaunte, as Jeremy. xxiii. Ezech. xxxv. Gen. xxxix. Deu. xviii. The rest in the diffinition is proved by Paule wherc he saith. There

Rc. 8. a. is no condemnation nowe to them whych are in Christe Iesu, whiche walcke not after the flesh but after spirit. &c. But forasmuch as I sayd the curse or power of the lawe is taken away I added (to such as beleue in Christ Iesu) lest perchance I myghte be thoughte to holde that also the wycked be made free fro the curse of the lawe. For the lawe is ordeyned for the vnrightheous, that is, for the vnsaythfull, and suche as be not yet vnder grace or by sayth haue take holde of Christe, neyther receyued the holie ghoste of whome they myghte be gурded. Upon these I say the lawe still exercyseth her offyce nowe accusinge, nowe condemnynge theyr conscience euen as it dyd in tymes paste vnder Moyses.

Gal. iii. d For no doubt to suche as beleue not in Christ the lawe is not abrogate but shall be still in her force, tyll the tyme they be conuerted to Christe accordynge to Paule, the lawe is oure scholemaster, tyl the commynge of Christe. **Heu. where**

Note that
on who
law hath
still her
power &
operati-
on.

ii. cor. 3 d

Of abrogation of the lawe. fol. lxxxix.

where the spirite of God is, there is freedom, as who shoulde saye, where the spirite of Christ is, there ceaseth and is abrogate the tyrannye, power and curse of the lawe. I added the cause of the accusynge or condemnynge of the lawe that thou myghtest knowe that suche as beleue in Christe be no longer accused and condemned by the lawe.

Albeit they kepe not the lawe to the perfecte obedience accordynge to Paule. There is no condemnation noye to suche as be planted in Christe Iesu. And therefore the Apostle calleth to be vnder grace, when the conscience is depuered. Rom. 8
Ro. vi. 2

The causes of the lawe abrogate be these, the Causes promyse, Christ, & our weaknes. The promyse is of abrogation, because god hath promised this intingul gation. ment of God law to be in Christ. And to this cause belong such places of scripture as treat of the new kingdom. or couenaunte of grace, Christ is the cause that the lawe is abrogate, forasmuche as by him it was abrogate. Finally our weaknes is cause, for that it ministrerth an occasion that the lawe shoulde be abrogate.

For as twincelleth Pet. neither our fathers nor we were able to beare it. Thus God comandemēt God went afoze is disanulled because of her weaknes and vnprofitablenes. Also God prophet Iere. bryn- geth in this cause (God is to wete) that the fathers kepe not God olde couenaunte or testamēt but brake it, & therfore a new was geue, wherunto agreith Paul, saying: what the lawe could not do, in as much as it was weake because of the flesh, that performed God, and sent hys sonne, &c. act. xv. b
Heb. vii.
Ic. xxxi.
Ro. 8. a.

Common places

Partes of abzogacion be none. ¶ We must thynke holly that the hole lawe is abzogate. For els he that well contende that but a partie of the lawe is disanulled, and saueth a partie vnabzogate is gyltre of the hole law, accordynge to Paule, who sayth. I testifre agayn

Ca. v. a. to euery man whiche is circumcised that he is become detiour to kepe the hole lawe

¶ Yea morcouer to requyre a parte of the lawe as necessary to iustificacion after Chryste, is to make Chrest the minisre of syn, as weyncleth the same Paule sayng. Therfore we haue blyssed on Iesu Chryste, that we myght be iustified by the faith of Chryste, and not by the dedes of the lawe, for as muche as by the dedes of the lawe no fleshe can be iustified. If then while we sche to be made ryghtous by Christ we our selues are found sinners, is not then Christ the minisre of synne? God forbid. Undoubiedly I can nor denye but that the gospel kepeth still the parte of the lawe whiche consen:eth with nature, not bycause of Moyses or bycause it teacheth that men be iustified therby, but bycause it holde(yf Moyses neuer had ben) kepe the lawes of nature to thintent there myght be woorkes to declare our gratuite and kyndnes for the xcedyng benefytes recepued in Chryste.

The effectes of disanullynge the lawe, be fetched forth of the commodities whiche we haue by the abzogacion, and be these: To byynge vs a newe testament or couenaunt of grace wherby we be made free from the tyranny and curse of the lawe, as wytnesleth the pprophet Hier. sayng:

Je. xxxi. I o the dayes shall come (sayth the lord) I shall stryke with the house of Israel and the house of Iuda a newe bargayne, not accordynge to the

Of Abrogacion of the lawe. fol. lxxxviii

the couenaunte whiche I haue couenaunted
with your fathers. &c. The prophet vnderstan-
deth by the couenaunte made with the fathers,
the couenaunt condicionall, by whych was
sought ryghteousnes vpon condicion, and yet
was not found, without the promise of the new
couenaunt of grace, in which frely synnes be
forgiuen without condicion. To bringe a coue-
naunt of remission of synnes without ceasing.
For the gospell is a free tydinges of forgiveness
of synnes. To make vs free from the hole lawe,
accordynge to Paule; where the spiryt of the
Lorde is, there is libertie. Item he sayth. He
that is circumcised, is dettour of the hole lawe. **ii. cor. iii**
Ergo either the hole lawe ought to be kept, or **Gala. v.**
no parte. Now we be made free from the hole
lawe, as pertaineth to the purchase of ryghtous-
nes, whiche vnder this newe couenaunt or tes-
tament is giuen for no lawes or workes. To
take away the tyranny, domynion, power and
curse of the lawe accordinge to Paule: Chyeste **Ga. iii. c**
hath redemed vs fro the curse of the lawe. To
bring a sure iustificacion which is of faith. For
iustificacion is therfore giuen by faith (sayeth
Saint Paul) that it may be sure. To translate **Ro. iii. c**
vs from vnder the lawe vnto grace. **Ro. vi. c**
ye be not vnder the law but vnder grace. Tru-
ely to be vnder grace is to please God by cause
of Chyest, and to be free from the lawe, to thyn-
tent thou shouldest no longer seke with an vncon-
scynce and doubtfull conscience to be iustified
in the lawe. To bring and geue the holy ghosse
wherby the belouers are quickned, guarded, and
defended agaynst the crueltye of the deuell, of
deth, of synne, and of lawe, laboring to damne

Common places

Joh xiiii ds, vnto euerlastyng lyfe accordyng to that say-
ing of the abrogatour of the lawe. I will not
leauē you comfortles as orphanes or fatherles
chylde. To make that our fulfilling of the law
whereby we testifie our thankfulness towarde

Contra God maye please God bycau se of Chryste.
ryes or **C** Contraries to thabrogacyon of the lawe be
errours these. To holde that thabrogacion of the lawe
is onely a disanullenge the letter of the lawe.

To saye the disanullenge of the lawe is onely
an extynguyshment of Moyses
polycye or common welth. To saye thabrogacy
on of the lawe was not spoken of befoze in the
prophetes whiche errour spryngeth of not mar
kyng the condicyon added to the lawe, as yf ye
shall kepe my commaundementes. &c. Also the
places heretofore cyted in the proue of the diffi-
nycyon whiche be of the propheties of prophe-
tes concernyng a newe kyngdome to be set vp,
teache the contrary of this errour. To denye

The he-
resye of
the ceryn-
thians.
Paza-
ters.

that our infyrmytye gaue occasyon of abogas-
tyng the lawe. To holde that the abrogacyon of
the lawe perteyneth also to suche as bekeue not
in Chryst or haue not the holy ghost. To graūt
with the Cerynthians that the hole lawe is so
abrogate that no parte of the same is profita-
ble to the Chrystyans. To saye with the Pa-
zereys all thynges of the olde law about Chryst
are to be kept. To graunt with the Hebioni-

Hebioni-
tes.

tes that the carnell commaundementes of the
lawe as circumcision and such lyke are yet to
be kept of the Chrystyans. To saye onely a
roure of parte of the lawe is abrogate, that is to wyte
scholē the indycall and ceremonyal commaundē-
tes

Of abrogation of the law fol. lxxviii.

tes. To this error answereth Paule whyche
sayth that the lawe of the commaundementes,
whiche stande in decrees is abrogate, in whyche **Ephc. ii.**
place vndoubtedly thapostle speaketh of the
hole lawe. Moreover to saye that onely a parte
of the lawe is abrogate by Chyyst a mynstre of
synne as Paule teacheth to the Galathians.
In whiche epistle he teacheth in drucrs places **Gala. ii.**
that euen the hole lawe is abrogate in so much
also that he rebuketh Peter whiche compelled
the gentyles to playe the Iues. To holde that
the lawe is in suche wyse abrogate as nether
the two tables of Moyses concerning the .x. com-
maundementes are to be kepte amonge chry-
sten men. But forasmuche as the lawe of the .x.
commaundementes expounde the lawe of na-
ture, yea, and is all one with the lawe of nature
and furthermore setteth forth with a certerne
goodlye and singuler ordre the true worship of
G O D and the true workes: Therefore it is
conuenient to kepe the same, not for Moyses
sake but because of the mutuall consent and
agrement of the lawe of nature and the two ta-
bles. To saye that onely the ceremonyall and
iudiciall lawes be abrogate because that for the
multitude of them no man coulde kepe them
but that the decalogye conteynynge the .x. com-
maundementes is not abrogate sithens the
same is naturall, and therefore easy to be kept. **This er-
rour is
papists
call.**
To graunt that some commaundementes of
the lawe are to be kept still because of the ple-
narre or full iustification, as be the com-
maundementes of sacrifices for synnes.

Common places

To affirme y^e euē therfore the lawe of the tenne commaundementes is not abzogate because it is yet kept of the Christians. To which errorre I aunswere that in dede it is kepte not as Moses lawe but as a lawe consenting with nature.

Papisti
call.

To holde that the lawe of the tenne commaundementes is kepte amonge the Christians to iustifie them. Thys errorre is agaynst the final effectes of the abzogacion of the lawe, whyche declare the lawe to be therefoore abzogate that we myghte be iustified frelye by Christ and that for no lawes or woorkes. To saye that the iudicialles or at lest wape not all of them be abzogate because some yet remaine amonge the Christians, as of wedlocke, of distinction, of dominions and so forth, I aunswere. These iudicials be therefoore kepte amonge Christians, because they agree with the lawes of nature. To holde that in steede of Moses lawes haue succeeded Popes lawes, namelpe, concernynge ceremonies. Thys errorre shalbe brought to lyghte better in the tytle of mennes tradicions. To denye that the chiefest effecte of abzogacion is that we be frelye iustified for Christ. To saye the lawe is abzogate wth a condicion annexed or conditionallpe, as yf we shall do thys, or that. &c. To holde that the curse and power of the lawe hangeth styl as well vppon the good as vppon the badde. Thys errorre is confuted sufficientlpe amonge the effectes of abzogacion, and is directlpe agaynst the scripture. To bynge agayne with Storke, Monetary, Piper, and other Heretikes the whole lawe of Moses. To dreine with the wretched Anabaptistes, y^e time that ones come when the kyngedome of Ihu Christ

Judicialles be
such lawes as
be for y^e
conservation
of
tranquillite in y^e
common
wealth.

the here-
sie of the
papistes

Storke
Mone-
tary.
Piperie.
Anabap-
tistes.

amonge the effectes of abzogacion, and is directlpe agaynst the scripture. To bynge agayne with Storke, Monetary, Piper, and other Heretikes the whole lawe of Moses. To dreine with the wretched Anabaptistes, y^e time that ones come when the kyngedome of Ihu Christ

Of the christen libertie. fol. lxxxix.

be restored agayne wth all the lawes of the same. Thys erreure is all together Iudaicall.

Of the christen lybertye.

Capi. 美美美.

Aowe ensueth the place of the christen lybertye, whyche is the mooste propre effecte of the abzogacion. For to thys purpose was the lawe annulled or abzogate that we might be free by Christe Iesu in oure consciences, and enfranchysed from al outwarde thynges, lyke as Christ also sayeth. My kyngedome commeth not with markynge or obseruynge (that is to wite) righteousnes is not geuen for any outwarde thynges, for anye workes, for any condiction, but frely for Christ. Of thys fredome speaketh Christe in the gospel. i. Iohn. pell of Iohn where he sayeth, yf the sonne shall iii. a make you fre, then ye shal truly be fre.

Wherefore the christen lybertye is a fre Distinction. in the spirituall kyngedome throughe Iesu Christ, by which we be free from the bondage and curse of the lawe, from the power of synne and deth, and to be shorte, from the outwarde keepynge of al thynges in the mater of iustification before God, whyche frankly is geuen to al beleuers because of Christe. But forasmuche as we forthwith dye not, after we be set in suche lybertye, but muste yet lyue in thys worlde: therefore to thentente good ordze and publique tranquillite myghte be kepte, we be bounde still to kepe outwarde ordynaunces in thys worlde.

Common places

Prove **I** The christen lyberty taketh hys name of
of the dis Christ the authour, whiche caused and ordeyned
finicion. this lyberty, or because this lyberty apperteyne
only to suche as truly and in dede be christians
I haue added (in the spirituall kyngedome of
Christ) that ye myghte knowe that the christen
lyberty pertaineth not to the kyngedome of the
worlde, but consisteth in the deliuey of consci-
ences, agaynst certayne frantike parsons,
whiche make of the christen lyberty a certayne
carnall loosnes boorde of all honesty and godly-
nesse.

I shewe what maner of thyng the christen ly-
bertye is, and to what kyngedome it pertaineth
the effectes of it do sufficiently declare, which
shewe that we be free from the bondage & curse
of the lawe, from the power of synne and death,
and finallye from the outwarde keepinge of
thynges concernynge the matter of iustifica-
cion before **GOD**, whiche frankly is giuen to
suche as beleue because of Christ. For as

Gal. iii
b. c.

Rom. 8 a

Paul testifieth, Christ hath redemed vs from
the curse of the lawe, made for vs a curse.

Item to the Romans he saith. The lawe
of the spyrite that bringeth lyfe throughte Iesu
Christ hath deliuered me from the law of synne
and death. Also, Luk. xvii.

The kyngedome of **GOD** cometh not with
waitinge for, wherefore neyther the christen ly-
bertye, whiche is the principal parte of effecte in
the kyngedome of God cometh not with wait-
ynge for, or obseruynge.

This worde frankly or frely excludeth all ma-
ner condicion of lawe. For the christen lyberty
is agaynst all obseruations and condicions of
lawe

lawe, by whiche vnder the lawe ryghteousnes was soughte but not founde, so that now we be assured that ryghteousnes frely chaunceth vnto vs, because of Christ, yea: though we kepe not the lawe, so that we beleue in Christ, that he hath enfranchysed vs and delyuered vs from the bondage of the lawe, accordeinge to this, he that beleueth me, hath euerlastyng life. Nowe, if he hath euerlastyng life, ergo he hath ryghteousnes, syth the one is incidente to the other. Paule also vseth these termes frely withoute the workes of the lawe. et.

John.
iii. b.

Ro. iii. d

Finallye, because the christen libertie hath one ly respecte to the conscience, therefore forthe of the conscience, it delyuereth not from outwarde ordinaunces, be they temporal or ecclesiasticall, ordeyned for the conseruation of good ordre and common quiet, though we be fre also from these in conscience, so that suche ordinaunces as well cruell as ecclesiasticall in the mater of iustification can do nathynge, as heretofore hath bene thought very wyckedye, namely concernynge tytes and ceremonyes of the churche, of whiche many be also wycked.

¶

The selfe same causes maye be of the christen libertie, whiche be of the abrogacion or of the fulfyllinge of the lawe. For these thre places be in maner all one, and haue well nere the same effectes, taken forthe of the profyte and commoditie, neuer thelesse I thoughte good seuerallye to handie these thre places because of the greate vryttie thereof. Also because the common vsage is seuerallye to dispute of these thre places what the fulfyllinge

Causis.

Common places

Joh. 8. d of the lawe is, what thabrogacion, what the christen libertie is. Now the causes of the christen libertie be these: The promise of god concerning this libertie. Christ, for he is the personne that deliuereth, and for whome we be deliuered, accordinge to hys owne sayinge, yf the sonne shal make you free, you shal be in dede free.

Ro. 8. a. Also accordynge to this of Paule. The lawe of the spryte of lfe throughte Iesus Christe hath made me free. &c. Finallye, oure weakenes in keepynge the lawe is a cause of the christen libertie, because it gaue occasyon of oure deliuerie from the thraldome of the lawe, whyche burthen neither oure fathers nor we (sayeth Peter) coulde beare. For the commaundement which wente before is dysanulled, because of the weakenes and vnprofitablenes. Finallye the holys ghoste maye also be sayde a cause of thys libertie, forasmuche as he is the gouerner and preseruer therof.

Partes The christen f. edome is one onely thing not of f. chris- cut into partes, euen that whereby we be free in sten fre- oure consciences from all outwarde thynges dome be none. concernynge the mater of iustificaciō. Yet neuertheles this libertie hath relation to two

fundy effectes from which we be free (that is to wete) fro inwarde thynges, which exerceise their powers in the conscience, as be these: the curse, the dominion, the power and execraciō of f. law, the deuyl, synne, deith, and so forth. From outwarde thynges as be ceremonies, iudicial lawes, all mens tradicions whiche we knowe to be indifferente. I meane whiche maye be amytied in Libertie case of necessitye withoute synne. Beside thys of fleshe, there is an other libertie which the scripture recomenbyeth,

Of the christen lybertye. fol. xxi.

membere, called the lybertye of fleshe, and is contrary to the christe lybertye. Of this speaketh Paule wryttinge to the Galathians sayinge. Gal. v. c

Wherbyen ye were called into lybertye, onely let not youre lybertye be an occasion vnto the flesh, but in loue serue one another. Truly the lybertye of the fleshe is by whyche we thinke any manner thinge is lawfull for vs to do. The autoure hereof is Satan, the disturber of al honest and peaceable ordinaunces.

¶ The effectes of the christen lybertye be deryued and fetched oute of the commodities, whiche we receiue by it. And they be of two sortes by reason of the two sondry thynges of which they be formed. For we be free, not onely from inward thynges wyth whyche the conscience is vexed, but also from outward thynges. And to these thynges of two sundry sortes maye be all suche thynges aptly referred, as we be deliuered of by this christen fredome. The effectes that procede of the commodities as wel of thynges inward as outward be these. To haue remission of synnes because of Christe, by free imputation, for no lawes sake or condicion sake or anye outward keepinge sake, to thyntente the promesse (as Paule sayeth) may be certaine and stedfaste. To deliuer the beleuers in Christe from the power of synne and of death. To be deliuered from the curse of the lawe. To be assured that God is pacified and mercifull vnto vs throughe Christe. To be vnder grace, as Paul recorderh, that is, no longer to be tossed wyth the stormes and curses of the lawe whyche they styll do fele that be vnder the lawe.

The effectes of
the commodities
of which they
be formed.

ro. iiii. c
Ro. viii.
gal. iii. c.
Rom. v.

Common places

To be endowed with the holy ghoste, whiche quickneth vs to a newe lyfe, ruleth and defendeth, after we be ones enfranchised by Christe. For Christ beyng gotten by fayth geueth the holie ghoste. To fulfill the lawe trulie, because the bayle oz couerynge is taken away by Christe vnder whiche in tymes past was cloked so greate fulfillenge of the lawe in mere hypocryte: euen as yet at this day fained and cloked the fulfillenge of the lawe, by suche as from whom & couerige is not taken away by Christe.

ii. Cor.

iii. c.

Eph. 2. c.

To be deliuered from the hole lawe of Moyses, accordynge to Paules sayinge. Abrogarynge the lawe of the commaundementes that standeth in decrees. Certeinly to thynke otherwys agaynst this effecte, and to saye that we be deliuered onely from a parte of the lawe, to make

Gal. ii. d

Christe the minister of synne the sayde Paule testifieth to the Galathians. To be made free from all lawes, tradicions, ordinaunces and outwarde obseruaunces in the mater of iustificacion, by this effect yet is not taken away our obedience toward such lawes, tradicions, & ordinaunces as be not wycked, and may be kepte withoure synne because all thinges ought to be done in the churche (as S. Paul commaundeth) scryngly and in orde. Furthermo:e, we ought to kepe the cruell oz temporal lawes, to thintent tranquillitie and publique honestie might be kept and conserued in the worlde.

i. Corin.

xiii.

Contraries to
christen
lyberte.

Contraries to the Christen lyberte be these. To graunte that the christen lyberte is a tale deliuerie and fre ryddaunce from al maner obedience to the whiche we were bounde before the knowledge of the gospel.

Of the christen lybertye. fol. xcii.

To holde that the christen lybertie is a deliuerie
 onely from inwarde thynges, as from the curse
 of the lawe, the power of synne and of death, and
 so forth, and abiding vnto good worckes wher
 by men deserue to be iustified. To saue the chri-
 sten lybertye is an infraunchisement from the
 lawe of Moyses, but not from the lawe of Christe
 concernynge charite, whiche is reserved for iu-
 stification. To deny that the christen lybertye is
 a fre enfranchisement as pertaineth to iustifi-
 cation from al thinges. To graunt that there is
 some cause in vs of the christen lybertye. To
 saue the christen lybertye maye be gotten by our
 desertes. To holde that the christen lybertye ta-
 keth away obedience due vnto princes & chaun-
 cery common ordinaunces. This erreure cau-
 sed in Germany about .xii. yeres ago the great
 rysynge of the commons in whiche were slayne
 aboute thirte thousand of them. To holde with
 certen scholmen, that albeitt we be fre from the
 ceremonials and iudicials of Moyses, yet not
 fro the lawe of the ten commaundementes, cal-
 led the moral lawes, which as they say be left for
 christen menne for their plenarie iustification.
 To saue the christen lybertye maye stande with-
 out sayth in Christe. To saue the wycked be
 partakers of h christen lybertye. To holde that
 the lawe maye truely be kepte, so that thou
 mayest beleue God, and loue truely God, al-
 though thou be not translated into this lyber-
 ty by Christe. For withoute this lybertye, the
 bayle, that is to say, hypocresye, is not taken a-
 waye in the fulfillynge of the lawe accordynge to
 Paule ii. Cor. iii. To saue that christen lybertye
 maye stande wthoute a newe lyfe.

Anabap-
 tistes.



Stolme.

the caus-
 ses of h
 crosse.
 i. Pet. ii.
 22. iii.
 the occa-
 sion of h
 crosse.

To

Common places

The he-
relp of
papistes

The he-
relp of
obserua-
t.

Anabap-
tistes.

To graunte that we be deliuered fro the lawes of Moyses, but that the Popes traditions be come in their places vnto ryghteousnes. To bynde mens consciences to the keepnges or obseruaunces of outwarde thynges vnder hope of iustification, or vnder deedly sinne. To disturbe vnder the preience of thys lybertye al temporall and polytique ordinaunces. To disanul vnder cloke of thys lybertye the publyke nourture discipline and obedience. To dispise vnder the preience of the Christen lybertye al honest maners. To bynde vs agayne vnto Moyses lawe, saue as farforth as the same agreeth with the law of nature.

Of the Crosse. Capi. xxxi.

The dis-
cription
off crosse
of christ.

The crosse is any maner of afflictio, be it inwarde in the mynde, or outwardly in the bodye, whych chaunseth by the grace of God for the gospels sake or for Christes name, that by it the fayth of the holre persons myghte be proued, the loue of God knowen, and the godly glorified and renowned, by a wonderful deli- uery before their persecutours.

Probaci-
ons of
dissimulati-
on.
Ps. vi. a

Examples of inwarde affliction appeare euery where in the Psalmes, where Dauid complayneth of synnes, and of the horribleness of death, as in the syxte Psalme, where he sayth. O Lord rebuke me not in thyne angre, chasten me not in thy heauy displeasure.

These inwarde afflictions and crosses we call commonly tribulacions and angurshes of mynde.

Examples ynoughe of the outwarde affliction or

on oꝝ crosse be neyther at thys daye lackynge,
 sythens the tyme that the pure worde of **GOD**
 hath of late sponge by agayne; wherewith al-
 so came forth the crosse, whych is accounted
 to be alwayes mooste faythfull companion of
 Goddes woorde. The grace of **GOD** is the
 cause of thys crosse, accorbynge to the sayinge **i. pet. 2. d**
 of Peter. For thys is the grace of **GOD**
 and in this we be called, &c. I added (for the gos-
 pell sake and name of Christe) lest a man shoulde
 thynke here that it is the crosse to be punished
 as a murthurer, felon, blasphemour, heretyke, &c. **i. pet. 2. d**
 And so Peter discerneth the crosse of the chri-
 stian innocentes, from the crosse of them, whiche
 haue deserued it by their wycked dedes. Also
 Christ sayeth: ye shall be hated of al menne for
 my names sake. Furthermore, these wordes for
 the gospel sake, oꝝ the name of Christe, doe ex-
 clude suche crosses as be deuysed and chosen by
 mannes wytt, whiche iolye workemaisters and
 iustifiers of them selues doe laye vpon them. These be
 selues to merite by the same euerylastinge lyfe. crouched
 For the true crosse is a thyng annexed to the friers ho
 gospel, whych whosaeuer receyueth, shall haue ly obser-
 no nede to laye a crosse vpon hym selfe, sythens uauies &
 of the owne accorde it foloweth the profession of suche o-
 the Gospel. For yf thou be a ryghte Gospeller: ther glo-
 yea, a ryghte Christen man, for one deuill thou troushi-
 shalt receyue infinite, for one peccater a pocrnes
 great multitude of persecuters, whiche shall lye
 in a wayte of the continuall ye.

The effectes of the crosse, whych I haue put
 in the diffinition shall be euidente by the places
 and examples folowynge. **i. Peter. i. b.**

Saluacion (sayeth Saynte Peter is prepared
 al redye

Common places

1. **Pe. i. b** alrcadye to be shewed in the last tyme, at whiche tyme ye shall reioyce, thoughe now for a season (yf nebe requyre) ye are in heuruelle throughe manyfolde temptacions, that poure say the once tryed, beyuge muche more precious than golde that perlysheth, thoughe it be tryed wth fyre, myght be founde into prayse, gloze and honour. Item the wylse man sayeth: whome God toucheth he chasteneth. he scourgeth euery sonne whom he receiuerth. This effect of the crosse is most excellentlye and godlye sette forth througoute the whole. xii. chapter to the Hebrues. Howe examples be these. The temptation of Abraham, wher God bad him offre hys son Isaac for trial of hys fayth. Job also was tempied, and sore afflicted for hys proue of fayth. Christe called vnto hym Peter on the Sea to proue and trye his faith. Moreover in þe boke of Iudges it is read howe God destroyed not certayne nacions of the gentyles to the intente he woulde trye throughe them the children of Israel whether they would kepe the waye of the lawe, and walke in it or no. Finally verie manye examples of the glorious deliuerie, appeare in the scripture in whiche a man maye see that God for this purpose hath brought the faythfull and godlye persons to the crosse or tribulacion, to the intente he woulde glorifie and sette out their name and renowne befoore their persecutoure. Hether belongeth the example of the wonderfull deliuerie of the children of Israel, of Ioseph sune of Iacob, of Anna the mother of Samuel, of Dauid, and infinite oiker.
- Exo vii.**
Num. ix.
Gen. xli.
i. Reg. i.
i. re. xvi

The cause of the crosse or tribulacion, is the kinde wil, grace, or charite of God according

to the saying of Peter. This is the fauoure of God, and to this ye be called. Also of the wise man, whom God loueth him he chasteneth. The occasion of the crosse is the selfe gospell whiche detecteth the hypocriticall and false worshyppe of God, whiche thynge the hypocrytes can not beare, and therefore they hasten them selues to persecute the louers and folowers therof. The formall cause of the crosse, or forme and maner of bearynge the crosse, is pacience, accordynge to Christes sayinge: By pacience ye shall possesse your soules. Also accordynge to the sayinge of Paul, to all sufferance and pacience with ioye (as who shoulde saye) that the heart be not angry with God in tribulacion. Itt to the Phil. Doe ye al thynges without grudgyng Grudgyng and grete in the crosse be contraries to ioye and reioysynge. For surely the godly ought to ioye and reioyse in the crosse and in afflictions in that they be suche as God wyl lette them suffre for the gospels sake. And therefore S. James sayeth: My brethren counte it for an excedyng ioye when ye fall in to sondry temptacions, knowing this, that the trial of your fapth byngeth pacience, &c. Ro. v. And not only that but also we gloze vpon our afflictions.

Luc. vii

Phil. ii. b

Iaco. i. a

Nowe that pacience is the gyfte of the holpe ghost, testifieth Paul, where he sayth. The fruit of the spirite is loue, ioy, peace, pacience, &c. Itt Psal. lxi. al my thynges be subiecte to God. For from hym commeth my pacience.

Gal. v. d

The crosse or trybulation maye be deuoyded into the outwarde and inwarde Crosse. The inwarde compryseth the afflictions and temptacions of the conscience.

Partes
of the
crosse.

The

Common Places

The outward crosse conterneth all outward perlecutions. Howbeit the inward and outward crosse be very greatly conioyned and knyt thone to thother, so that the outward afflictions be seildome without the inward. For when we suffre tribulation outwardly, we be inwardly assayed and tried also with temptacions. Certes, it is ryght expedient to receyve and knowe this diuision of the crosse, lest when we heare that the crosse is a thinge incident and annexed to the gospel, we hold forth with iudge that he can not be a good chrysten person whiche suffereth not outwardly eyther perlecution or deth. lyke as at this daye the Anabaptistes plare the soles in a right weyghty and earnest mater whiche styfflye do contend and sape, we can not be true chrysten men, onlesse we suffre deth and be slayne, and to thyniente we myghte be slayne, they commaunde vs to sche occasions. In dede þe crosse as a thing annexed to the gospel, shall neuer sayle the chrysten men. And albe it it shal not vexe them outwardly, yet inwardly there shal be alwayes infinite temptacions of such payne and greuance that there is no man but had rather suffre deth moste extreme and greuous perils that might outwardly chaunce then suche temptacions, so that the same temptation be true and vnfained terrours and feares of the mynde.

**Anatap
istles**

**The in
warde
crosse is
muche
more gre
uous the
the out
warde.**

**The effec
tes.**

Iu. ii. d.

The effectes of the crosse be these. To proue and trye a māns fapth, as the scripture witnesseth. i. Peter. i. Jac. i. Also in the boke of Iudges. God in his anger sayth cōcerning the children of Israel, that he woulde not cast forth the children of the gentes to thynient to proue Is
rael

rael through them whether they wyl kepe þ way
of the Lord to walke therin as their fathers did
oz not. Item in Exod. xvi. he saith.

Deute.
viii. a.

To trye them whether they wyl walke in my
lawe. &c. Finally in the booke of Duetero. it is
red. Thinke on all the waye whiche the Lorde
thy God led the this. xl. yeres in wilternes, for
to humble thee and to proue the, to wete what
was in thyne heart whether thou woldest kepe
his commaundementes oz no. &c. To be a token
of the loue of God towarde vs. For whome
God loueth, him he chasteneth. To be a signe
that we be the sonnes of God. Hebr. xii. If ye
be not vnder correccion, wherof all are parta-
kers, then are ye bastardest, and not sonnes.
To be a signe that we be in the kingdome of
heuen, and that the kingdome of heuen pertaineth
vnto vs. For blessed be they (saith Christ)
whiche suffre persecucion, for rightousnes
sake, for theirs is the kyngdome of heuen, as
who hold saye, they that suffre persecucion be
sure they be in the kyngdome of heuen, and that
the kyngdome of heuen belongeth vnto them.
To haue a glorious deliuerie annexed vnto it,
of whych effect there be many examples in scrip-
ture. As of the thre chyldren in the burninge
furnace. Item of the deliuerance of the chil-
dren of Israel, of Susanna, of Ioseph, of Ho-
nas, of our sauour Christ, and of many other.
To haue euermore lasting lyfe after this as a quiet,
fruite of rightousnes to it annexed. For euermore
lasting lyfe thapostle calleth the fruite of right-
eousnes as a thyng incident to rightousnes,
where he saith. No maner chastysinge for the
present time seemeth to be ioyous, but greuous,

Pro. iii.

mat. v. b

Dant. iiii
ero. xiiii.
Da. xiii.

Gene.
xxxvii.
Jo. ii. iiii
Mat. iii.

He. xii. c.

Common places.

John.
xvi, d.

neuertheles afterwarde it bringeth the quyet frute of ryghteousnes vnto them whiche are therein exercysed. To haue a certeyn and sure ioye associate vnto it, and that by promesse. As appereth in the Gospell of John, where Christe sayth: verely verely I saye vnto you, ye shall wepe and lament, and the worlde shall reioyse, ye shall sorowe, but youre sorowe shall be turned into ioye. To be a signe of our blesse. Was thew. v. Blessed be ye when men shall reuple you and persecute you. &c. To haue euerlastinge ioye and glorifycacyon with Christe associate vnto it, accordyng to Paule, we suffre with hym to thintent that together with hym we myght be glorified. Also to Timothie. Vt we be deed with hym, we shal together lyue with hym. Vt we be pacient we shal together reigne with hym. To encrease oure hope in G O D, wytnessynge Paule: to this purpose we be betrayed and reupled, that we myght haue sure hope in the lyuynge G O D. Also Romanorum v. We reioyse ouer our afflictions, knowinge that affliction genyeth pacience, pacience triall, try all hope.

Ro. v. iii.

ii. Ti. ii.

i. cor. iiii

¶ But these and semblable effectes of the crosse namely suche as procede of rewardes do not folowe, euen bycause of the Crosse as thinges proprely due to the same, but bycause such effectes be promysed to the bearers of the crosse. Wherefore in the. v. chapyer of Mathew and in dyuers other places of scrpyture, we ought diligently to consydre the causes why they that suffre persecucion be called blessed, as where Christe sayth, blessed be they that suffre persecucion for righteousnes sake for theirs is the kyngdome.

mat. v. a

kingdome of heuen. Here we must note that the cause of blesse is to be in the kyngdome of heue so that the meaning and sence of this text is, mat. v. 10 that such as suffre the crosse be blessed, because they be in the kyngdome of heuen, and not because they suffre persecucion. Also Chyeste sayth blessed are ye when men reuple you and persecute you, and shall saye all maner of euils agaynste you for my sake reioyce and be glad for your rewarde is great in heuen, here yf re wyl set the cause before ye shall caselye haue the meaning and explication of this place in this toyle. Because they that be persecuted reupled for Chyestes cause, know that they be regarded of God, and haue a sure rewarde by promyse layde by for them in heuen, therfore they be blessed.

Contraries to the crosse be these. To graunt with the Anabaptistes that by the name of crosse is only ment an outwarde persecucion. To graunt that the crosse or persecucion of the Godly persons chaunceth casuallye. To impute the crosse of the Godlye vnto Satan. To denye that the crosse chaunceth of the bountifull will of God, of the grace and charyte of God. To beare the crosse vnpaciently and grudgingly agaynst the forme of bearing the crosse. To curse God in persecucion, or in the crosse. To be angry with God in tribulacyon. To holde that the Godly persons shall not be subiect to the crosse euen to the ende of the world, but that the crosse of the Godly shall ones cease here in erth, & they may reigne here peasibly wout al maner of trouble or affliction to ende of a world. Contraries or errors of Anabaptistes,

Chilias
tes.

Common places

**Anabap-
tistes.** This erreure longe agoe began of the Chilia-
sies, whiche nowe of late the wretched Anabap-
tistes haue renewed. Item rashlye to runne vpon
persecution and the crosse. To laye the crosse
vpon them selues. To holde that it is synne to
flee the crosse, where escape or fleyng maye be
without preiudice of Gods name. To hold that
the crosse maye be resisted with the swearde, and
with violence, agaynst the manifest example of
Christe, and of al sainctes. To rush hedlyng into
the daungers of hys crosse, and to pray to haue the
crosse and persecution, as longe the Donatistes
dred, and as the Anabaptistes doe at this daye.
**Donati-
stes.** To graunt that he can not be a christen manne,
**Anabap-
tistes.** whiche either suffereth not outwarde persecu-
tions or dye for the gospell. To maintayne the
the erre-
roure of opinion of freres and monkes, that the pu-
nishes a nylmentes of the wycked malefactours stande
for their saluacion. To holde that the crosse as
freres. a good worke iustifieth. To holde that the effectes
of the crosse, whiche procede of rewardes,
chaunce vnto the godly, euen for the very perfec-
cion of crosse sake, and not because of the
promyse.

Of Humilite. Capitu. xxxii.

**Definici-
on.**



Humilite or lowlynes towardes
God, is hys true feare of God, whiche
by the conscience beinge terrified
and made afraied with the iudge-
ment of God, cast from them their
whole confidence of theyr owne
powers, of their owne wylscome, of theyr owne
ryghteousnes, &c.

Thy

Of Humilitie. Fol. xcviij.

This diffinition is proued sufficientely by the prophet Esay, sayinge. Thus saith y^e lord, heauen is my seate, & the earthe is my fote stole, where shall nowe the house stande that ye will buyde vnto me; and where shal be the place that I wyl dwell in? As for these thinges my hande hath made them al, and they are al created sayeth the Lord. Which of them shal I regarde: euen hym that is a lowlye troubled spirite, and standeth in awe of my wordes. An example of this humyltye is excellent in Dauid who beinge rebuked of the prophet Nathan, espieth his syn, and not trustyng that by his owne propre iustice, he might appease the wrathe & displeasure of God, whē he saw he should be put out of hys kyngedō he knew y^e the thing was done by gods counseyle & prouidence, wherfore he trusted not to hys owne powers or wysedom that he myght retayne and kepe still hys kyngedome. The vessel wherein this humilitie repositeth is y^e mynde, and therfore S. Peter calleth it the lowlynys of i. pe. v. a. mynde, sayinge: se ye haue lowlynys of mynde fexed in you.

Of humyltye the cause is of the holye ghoste Causes. whose gyfte it is. To whiche is also gods worde added, for the woorde of GOD teacheth and instructeth vs to distruste and condemne oure selues, and to commyt oure selues hollye to Christ. Sainct Bernarde maketh the knowledge of a mans selfe the cause of humilitie, for thus he sayeth. I knowe that no man wythoute the knowledge of hym selfe is saued. For of this knowledge of a mannes owne selfe spryngeth humyltye mother of saluacion, and

D.iii.

also

Proue
Esay.
xlii. a

2. re. xlii a

i. pe. v. a.

bernard
super cā
ti. sermo
xxxvii.

Common places

also the feare of the Lord which in lyke wyse as it is the begynnyng of wisedome, so also it is of heilhe.

**Pa-
partes.**

This humilitie, of whiche we speake hath no partes. For it is one certeyn moepon of mynde towards God by whiche the consciences feared by the iudgement of God distrust them selues, to thinke they myghte be holpen by the mercy and ayde of God. The cruell humilitie or lowlynnes wherby we despise not othre before oure selues, is the effecte of this humilitie towards God. For who soeuer knoweth his own vncleannes and wickednes shal neither contemne

**Humili-
tic of re-
ligious
persons.**

ne despise othre. Certes an hypocritical & counterfeit humilite is that whiche oure monkes, freres, chanons and nunes haue farned in ceremonies and outwarde apparel. This humble type may be rather called arrogauncie or pryde.

**Effectes
of lowli-
nes,**

The effectes of this lowlynnes of herte of humilitie in scripture be knowen to be these.

**efa. xlii.
Psal. i.
i. pet. v. b**

To feare God truly. To be frayed by the knowledge of a mans owne synne trulye. To caste away in the syght of GOD, al his owne righteousness, holynes, wisedome confidence. To be a contryte and humbled hert. To be a token that God wil haue mercy on vs. For God respeth the proude but to the lowlynnes he geueth grace. To be a sygne that we be in the kyngdome of heauen, accordynge to the sayinge of Christe.

Blessed are the meke. For we, the humble be called blessed, not because of the very worke of humiltrie, but because they be in the kyngedome of heauen. Item to be hearde of GOD, as Iu-
dith

with sayeth . There was neuer proude person that pleased the (oh Lord) but in h prayer of the humble and mcke hath thy pleasure bene euer more. Also. psal. ci. God hath looked vpon h prayer of the humble, and hath not despyled theyr petitions . To be exalted of GOD. Lukc. i.

He putterh downe the mighty from their seates and exalteth the lowlye. To beare the weakenes of others . Of this effecte S. Paule treateth manifestly to the Galathians sayinge. Brethren, yf anye manne be fallen by chaunce into anye faulte, ye whiche are spirituall, helpe to amende hym in the spryte of mekenes. &c. Also Christe.

Judith.
ix. c

Galathi
ans. vi a

Mathew. vii.

Contraries to humilittie be these . To holde that humilittie or lowlynes standeth in outward ries, gestures, clothyng, ceremonyes, rytes, and outwarde thynges. To saye lowlynes of mynde beforz God is oure owne worke . To saye humilittie euen of it selfe geueth remission of synnes. To make decrees of humilittie, and certayne rewarde of them in the lyfe to come.

The
error of
Religi-
ouse per
sonnes.

Of Sacramentes. Capi.
¶ ¶ ¶ ¶ ¶

Sacramentes be visyble signes, institute and ordeyned to testify of the bountifull wyll of God towarde vs, and to moue and excite oure hertes to saythe towarde the promyses of God.

Distinction.

I call the sacramentes visyble signes for ii. causes, the one because they be layde open to the eyes, the other because lyke as thynges set before the eyes do moue the sight, so the sacramentes

probaciō

Common places

**Augu-
stine.**

move the hert to beleue. Therfore saincte Augu-
stine very properly calleth a sacrament a vi-
sible worde. For lyke as the worde is a meane
wherby the holy ghost moueth the hertes to be-
leue, and is cause together with the holy gost of
Ro. 1. c. faith (according to Paul. Faith is by hearinge,
hearing by the word of God.) So also the sa-
cramentes be meanes wherby the holy gost mo-
ueth hertes to beleue, and be in maner causes
fectes or of the very saythe.

The ef- The effectes of sacramentes haue no ambi-
operacy- guite or dout, but be moste clerely espyed by the
ons of the sacra- use of circumcision which was a signe & testified
menies. and bare witnes of & fauoure of god towarde
Abraham. It admonyshed him of the promyse.

It lysted hym by in temptacion vnto faith, and
therfore this signe is called of & apostle & scale
Ro. 4. a. of righteousnes, not & it iustified Abraham, but
that it assured, & as it were sealed by his hert,
and kept him in a sure faith towarde & promes
which was made vnto hym. And doubtiely no mā
wil wonder at these effectes of the sacramentes
if he vnderstandeth & vse of & word wherfore the
word scrueeth. And where as a sacramente is a
visible word, who shall doubte but that a sacra-
ment may worke that thing in the eyes, whiche
the word worketh in the eares.

**Diuisiō
of sacra-
mentes.
Uniuer-
sal sacra-
mentes.**

Accordinge to the varietie and diuersyte of
sacramentes, we deuide them into sygnes vni-
uersal, and signes particuler. Uniuerfal syg-
nes be such as pertaine to al men alyke, and be
not bounde to certayne parsons, as baptyisme
and the souper of the lorde. Under baptyisme
we may cōpyse absoluciō, which properly belon-
geth to penitentes or repentaunt persons. for
bapty sine

baptisme also is a signe of repentaunce. True these signes I meane baptisme (vnder whiche I also cōpyse absolucio) & the souper of y^e Lord be properly called sacramentes, because besydes that they be signes of grace, they haue also remission of synnes annexed. But forasmuche as we se that al those thinges in a gencraliye may be called sacramētes which conteyne promises to them annexed, as be p^rayer, the crosse, almes, matrymony, gouernaunce, and such lyke, therefore these and semblable ought to be referred to the vniuersal sacramentes. For p^rayer pertaineth to all men indifferently, lyke as also y^e rest namely in respect of power. Signes particular be such as be geuen to p^riuatē or peculier persons, or to some certayne people, as circumcision was geuen to y^e Iues. Also there were signes geuen to Gedco, Ezechias, and to other. In dede that these particular signes although they were signes of grace, yet they had not promises annexed vnto them of remission of synnes, as haue the sacramentes of the new testamente.

Signes
or sacra-
mentes
particu-
lar.

The signes or sacramentes of the new testamente, whiche pertainē properly vnto vs were ordayned and institute of Christe.

Causes.

Dure weakenes gaue the occasion of instituting them. For mans mynde after the fall of Adam, beynge of suche weakenes that by the bare worde it coulde not haue stedfastē beleue, therfore Christ moued by our weaknes, added to y^e word certayne signes to helpe our infirmite, to thintē we might be led felyngly, as it were by the hād vnto faith & y^e beleue of gods promises, as testifieth also S. Augustine wher he sayeth: Man before synne sawe God, vnderstode hym tyne.

Augustine

Common places

and trusted vnto hym. After synne, manne can not conceiue God, onlesse he be holpen by some meanes. To these causes is added the worde, accordynge to this sayinge, yf the worde be put to the elemente, so is made the sacrament.

The effectes of the sacramentes.

The effectes of the sacramentes be gathered of theiꝝ pꝛopꝛ vſe wherunto they serue, whiche who so marketh, together with the circumstances and occasion of the ordinaunce of them shal easely ſe what be the effectes of the sacramentes.

Surcly they may be these. **T**o testifie of gods will towardes vs, or to be ſignes of grace. **T**o aduertise vs of the promyses of God. **T**o exerceiſe and moue the herte to beleue the promyses of God. **T**o lyfte by the godly in temptation vnto saythe. **T**o be tokens of confession by whiche we confesse what God we serue. **T**o be ſignes of thankesgeuyng. **T**o be allegories and as a man woulde ſaye watche woordes of good maners, which myght pꝛouoke vs to serue one an other, and to chaunge our lyfe into better.

Contraries of errours

Contraries to the sacramentes be these: **T**o holde that sacramentes be onely markes of oure pꝛofeſſion, wherby the chriſten menne are diſcerned from the heathen. **T**o ſaye with the Anabaptiſtes that sacramentes be onely tokens or watche woordes of good maners.

Anabaptiſtes.

To graunte wꝛth the Enthuſiaſtes that the holye goſt is ſufficient, and that we nede no ſacramentes in the congregacion. **T**o holde wꝛth the ſcholemen that there be onely ſeuē ſacramentes, yf we call all thoſe thynges in a generalyte ſacramentes whiche haue promyses annexed.

Enthuſiaſtes.

To call wꝛth the ſcholemen ſome ſacramentes whiche haue no promyses annexed.

Scholemen.

To

To graunte with the Donatistes and other heretikes that the sacramentes may not be handled of euill ministers. To denye the sacramentes to be signes of Grace. To adde anye thyng to the sacramentes or plucke anye thyng from them. To denye that the sacramentes be made by the conmyng of the worde vnto them. To denye that sacramentes be meanes to moue the heart vnto beleue. To denye that the proper and principall effectes of sacramentes be to testify of the lonyng wyll of God towarde vs, and to stirre oure hearte to fayth whiche receyueth forgiveness of synnes annexed to the signes of the newe testament. To graunt that the sacramentes be not ratified or sure wethout fayth or our addicions. To thys error answereth saynte Augustine in hys booke of baptisme with these wordes. It skilleth not when we treate of the perfection and holynesse of the sacrament, what he beleueth or with what faythe he is endued, whiche receyueth the sacrament. In dede it skilleth very muche as touchynge the waye to saluacion, that is, that thou shouldest obteyne the effectes annexed to the sacrament. But it skilleth nothyng as concernynge to the question of the sacrament. And euen in the same booke of baptisme he writeth thus. Manifestum est fieri posse, vt non fide integra, maneat sacramentum integrum. That is, it is manifest it maye be, that fayth not being perfecte, yet the sacrament may remaine perfect. To holde that the effectes added to the sacramentes may be taken wout fayth. To adoze & superstitiously to worshyp the sacramentes, neuertheles in the meane season a reuerence towarde the sacramentes is not prohibe.

Donatistes.

August.



Common places

To wryste and straunge to interprete the wordes by whiche the sacramentes be institute. All which contraries thou shalt finde debated and confuted in my Catechisme or institution of a christen manne.

Of Baptisme. Capitu.xxviii.

Baptisme is a signe or sacramente instituted of Christe for remission of synnes.

Math. xxviii. **The** profe of thys diffinicion, **Goe ye and teache** (saith Christe the instituter of thys sacrament) **all nacions, baptysenge them in the name of the father, the sonne, and the holye ghoste.** Also, **Markc. xvi.** **Who so beleueth and is baptised shall be saued, that is, shall haue remission of synnes.** Likewise **Peter** preachynge to the people sayde: **Repente ye, and be euerye one of you baptised in the name of Christ for remission of synnes.**

Causes these, the worde, the water, the minister, the person of baptis-
me. son to be baptised, the godfathers and godmothers. Of these some be of the substance of baptisme, as the worde and the water, according to the ordinaunce of Christe. **S. Augustine** of the worde speakeith thus. **Accedat verbum ad elementum, et fiat sacramentum.** That is, let the worde be put to the element, and so let the sacramente be made. Also in another place he saith: **Verbo baptismus consecratur, detrahe verbū, et quid est aqua nisi aqua,** that is: By the word, is baptisme consecrate, plucke away the worde and what is the water but water?

S. Augustine. **Augst.** **bypon** **Iohn.**

Howe the minister, the person to be baptised, and the godfathers and godmothers, be not the substance of baptisme. For baptisme is made neither the better nor the worse by reason of persons. Saythe whyche the Anabaptistes requyre as principall cause to the full perfection of baptisme, is not of substance of baptisme, because the intierte and perfection of the sacrament dependeth onely of the worde and the water, whiche two thynges beyng presente it is not to be disputed further of the intierte of baptisme. For baptisme is intyre and perfect whether the persons be baptised, the minister, godfathers or godmothers doe beleue or not beleue. Neuerthelesse this is true the obtaining of forgiveness of synnes, whyche is the effecte annexed to baptisme is requyred saythe assentynge to the promyse of remission of synnes. And this is it that S. Augustine sayeth: It skylleth not as touchynge the entierthe of the sacrament what he beleueth, or w^h what faith he is endued, whiche receyueth the sacrament. Great diuersite doubtes there is as pertaineth to the waye of saluacion. But as to the question of the sacrament there is no difference. Saynte Augustine calleth the waye of saluacion, whyche I call the obtaininge of the effecte annexed to baptisme concernynge remission of synnes, howe be it, after what maner and howe the infantes receiue remission of synnes in baptisme, where as they haue not faith by hearing of the worde, I haue sufficiently declared in my Catechisme or Institution of a Christian manne.

August.

¶ One onely thynge vnderdyed is baptisme. iea.

No par-

of

Common places

of whiche we here speake, that is to wete the
baptisme of water.

The effectes. The proper effectes of baptisme is remission
of synnes, accordeinge to the sayinge of Peter,
baptis- repent ye, and be euerye one of you baptised in
me. the name of Christe for remission of synnes. **Ac-
t. ii. b** tem of Christe. He that beleueth and is bapti-
sed shall be saued, that is to saye: shall haue re-
mar. 16. d missions of synnes. The rest of the effectes whi-
che folowe, doe sprynge originall of thinges in-
cident to baptisme, and of the proper vse of the
sacramentes, as: To be a signe that we be deliue-
red from the deuill, sinne, death, hell, &c. To be
a signe of oure remourne out of the kingdome
of Satan into the kingdome of Christ. To tes-
tifie of the bountifull of God towards vs. To
be a token that we be reconcyled to God. To be
a washyng, in whiche is geuen vnto vs the ho-
lye ghost, who legerneith to mortifie the con-
cupiscence whiche neuerthelesse abyderh in vs,
although the gelyfe of originall synne be taken
away. To exerceise and moue the heart to beleue
as ofte as we remembre baptisme and the vse
therof. To wytnesse that we be Christians and
sworne to Christe and so baptisme is a sygne of
our profession. To testifie that we bozne to the
waues of perilles, and to the chaunge of lyfe,
to the intent we shoulde dye continuallye, as
longe as we lyue, fro synne, and rise agayne like
newe menne vnto ryghteousnes as declareth
Paul, and so is baptisme an allegorye.

Contraries to baptisme be these.

Contraries To consider baptisme withoute the promise
of it annexed, whiche erreure geneth the con-
strours temple of baptisme.

To

To denye baptisme with the Seleucians. To graunte with the Enthusiastes, that the holye ghoste is enough, and that baptisme nedeth not in the churche. To holde that the worde & fayth suffice to saluaciō, & therfoze we nede not baptisme. Thys erreure presumeth aboue the iudgement of Christe, whiche ordeyned baptisme, whiche doubteles woulde neuer haue ordeyned it if he had knowen no vse of it in the churche. To holde that baptisme is onely a segne of our profession. To saie with the Anabaptistes that baptisme is only an allegorize or watch worde of good maner. To saie baptisme is onely an outward washing of the body which & outward satisfaction is forgeuen. To maintayne that baptisme is perfyte and intier although the water be not there. Thys erreure is agaynst the matter of baptisme. To saie that spirituall baptisme sufficeth, whereby we be baptised of the holye ghost. To holde that baptisme is whole and perfyte withoute the worde. To saie that baptisme is not perfyte or sure, but is to be renewed agayne, onlesse fayth be present. Thys erreure is confuted sufficientely well in the causes of Baptisme by the woordes of Sayncte Augustyne. To saie & cruel ministers make Baptisme not good, whyche erreure Sayncte Augustyne confuteith. To graunte that for the vnfaythfulnesse or vnworthynesse of the Godfathers or Godmothers Baptisme lacketh of hys perfection. To denie that a manne is apte and mete to be baptised at anye tyme of hys age, whyche erreure bynde the kyngedome of Christe vnto obseruacyon cum, or merkyng.

Seleucians.
Enthusiastes.

Anabaptistes,

Aug. cō-

tra Cref

cenciuri

grāmati

Common places

For yf the kyngedome of Chyſte commeth not
as (Chyſte hym ſelfe witneſſeth) with merking,
Ergo neyther baptiſme commeth by merking,
whyche is a partie of the kyngdome of Chyſte.
To holde that epyther we be otherwyſe to be bap-
tyſed then in the name of the father, the ſonne
and the holy ghoſte, or that thys forme ſuffyſeth
not. This errour is againſte the forme of bap-
tiſme. To holde that to be dipped thyſe in the
water is by Gods law. To hold that baptiſme
is good ynoughe oure of the congregacyon,
althoughe the perſons baptiſed retourne not vnto
the congregacion, vndoubtedly yf they do not
retourne theyr baptiſme is to theyr deſtruction
as ſheweth Saynte Auguſtine. To ſaye that
baptiſme made wyth corrupt wordes is of no
force, but oughte to be done agayne. To denye
that in neceſſyte it is lawfull for euerye perſon
to baptiſe. To take raſſhly or without calling
the offyce of baptiſyng, no neceſſyte conſtray-
nyng ther vnto. To holde that ſuche as be bap-
tyſed of herenikes ought to be baptiſed agayne.
To holde that the effectes of baptiſme do ſolow
baptiſme for other cauſes then for faith conce-
nyng the promiſe. To ſaye baptiſme taketh a-
waye in vs the naturall concupiſcence or luſt.
This errour is openly falſe agaynſte common
experience, albeit the gilt of origynall ſynne is
taken awaye. To ſaye that the gylte is taken a-
waye by baptiſme, but not the payne or puniſh-
ment. To ſaye that baptiſme is not a comforta-
ble thing vnto vs throughtout our hole lyfe, ſo
that by it we maye lyft vp and ſolaſe our ſelfes.
To deny that the effectes of baptiſme do endure
continually vnto vs to oure conſolacion. To

deny

August

denye repentaunce vnto suche as fall after baptysme wth the Prouacpans and Anabaptistes. To denye mortyfycacyon and regeneracyon after baptysme wth the Catharians. This er^rour springeth of ignorance of originall concupiscence or sinne sicken^ge in vs. To denye the ceremonyes added to baptysme, by mans authoryte, be thinges indiffer^{en}t, that is to wete, whiche maye be left vndone or maye be done so the same be not wicked without danger or scruple of conscience. To make but a tryfle of the mysticall sacrament of baptysme. To holde that men ought as often tymes to be baptised as they fall into sinne. To holde that because of the effect of baptysme whych is remission of synnes, baptysme is the oftener to be vsed, to th^untet we may oftener receyue forgiveness of our synnes. To holde that chyldren not yet bozne are to be baptysed in ther^e mothers wombe or those whych partly be bozne and partly yet sicke in their mother. Against this errour saith sanct August. in thys w^ork. No thing can be bozne agayne, which is not yet bozne. To say that infants which be baptised at home in tyme of nede according to the forme appointed of Christ conteyned in these wordes, in the name of the father and the son and the holy ghost, ought to be baptised agayne in f^orteynple. To hold with the Anabaptistes that chyldren are not to be baptised, tyl they come to the age of discrecion. This erreure is new and was neuer herd in the church of Christ before.

These contraries and other more I have confuted in my Catechisme or institution where thou shalt finde a complete and enty^re treatise

Common places.

use of baptisme.

The supper of the Lorde

Capi. 美美美 四.

Dissin-
cyon.

The supper of the Lorde is a sacramente ordeyned of Christe hym selfe, that suche as haue sayth in these wordes of Christ the promysse (that for you is geuen & shed for the remission of sinnes) maye receiue pardon of all theyr sinnes to thintent that also they maye forgiue theyr neighbour and do them good frely after the example of Christe.

Math.
xxvi. c.

Probacions of this dissinicyon.

Math.

xxvi. c.

mar. 14. c

Luc. xxi

i. cor. xi. e

That the supper of the Lorde is thordinasce of Christ, teache the euangelistes. Mathewe, Marke, Luke. To whome also Saynt Paule agreeth. Remission of sinnes is the effecte added by the promysse of Christ vnto this supper. But is not here taken but by hauing faith vpon the wordes of Christe the promysse, which be these: geuen for you or shed for the remission of sinnes. Finally, forasmuch as this sacramēt is a signe of mutuall charitie as thapostle teacheth, therfore I haue made the small fruite of remission of sinnes, that we shoulde so loue our neyghbour, and studie to do him good, as Christe loued vs and dyd vs good.

ii. Cor. x

Causes

of this

charistic

of lordes

supper.

The causes of the sacrament of the Lordes supper be these: Christ the institutor, the worde, bred, wyne, the receiuer, and the minister. The worde the bred and wyne be of the substance of this sacrament, w^{ch}iche beinge present it is not further to be disputed concernynge the entiertie or perfection of the sacrament. The receiuer and mynister whether they be good or euyl, whe-
ther

ether they beleue or not, beleue by their nough-
tynes or vnblyfe nothynge is detracted or pluc-
ked frome the perfectyon and holynes of this sa-
crament,likewyse as nothing is added by the
goodnes and faith of them. Albeit in the meane
season it is true, that the effecte annexed to the
Lordes supper, concernyng remission of sinnes
doth not folow the eaters and drinkers in this
supper, onles they eat also by sayth the wordes
of Christe the promysse. The materyal causes
of this sacrament be the breed and wyne, of whi-
che this sacrament the body and bloud is made.
The formall causes be to eat and to drinke.


The Lordes supper is not deuyded in par-
tes, onles a man wyll drawe partes oute of the
matter of whiche it is made. I meane, of þe breed
and wyne or of other thynges presente of whiche
consisteth the body and bloud of Christ. Certes
of the coniuncyon or rather conglutinacyon of
these thynges, is risen the errour of one kinde,
contrary to the ordinaunces of Christe, and the
vsage of the auncient church.

The fathers, folowynge the apostle haue not
vnaptly made two maner of eatynge of the lordes
supper. The one they corporall or sacramen-
tal eate whiche is done wyth the mouth one-
ly wythout sayth, and as Saynt. August. sayth
whiche no spirytual refeccyon foloweth. This
eating maketh vs to vse the Lordes supper vn-
worthely. And of this Paule maketh mencyon
wryting to the Corinthians, in this wise: wher-
fore who so euer eate of this breed or drinke of
the cup vnworthely, shall be guilty of the bodye
& bloude of þe lord. And he saith, whoso euer eteth
or drinketh vnworthely eateh & drinketh his owne
D.ii. dampn

Of the
two for-
tes of ea-
tinge.
Auguste
i. cor. xii

Common places

The spiri- dampnation, because he maketh no difference of
tuall the Lordes bodie. The other they called the spiri-
eatynge. rituall eatynge, whiche is done by farthe and
whiche the spiritual refection doeth folowe.

1.coz.xii. Thys maketh vs to vse the Lordes supper
wozihelpe. Of this, thus wyrteth Paule, lette a
man therfore examine hym selfe and so let hym
eate of the bread and drynke of the cup. Nowe, he
examineth hym selfe, whiche by farthe cometh
to the Lordes supper and pondereth well with
him selfe the vse and profite of thys supper, and
so discerneth this supper from a fleshy supper.
 Doubles thys spiritual eatynge Chyristen per-
sons do daily vse although they receue not the
sacrament, when spirituallie they be implanted
and graste in Chyrist by faryth, that they maye a-
byde in Chyriste and Chyrist in them. Of this ea-
tynge speaketh Chyrist throughe the whole septe
chapter of Iohn. But to eate together wyth the
Joh. via mouth and also with faryth this only maketh the
wozthy and holisome eatynge of thys supper.

The ef- Thys supper for as muche as it is a sa-
fectes of cramente of the newe Testament, therfore
of lordes remission of synnes is the proper effecte there-
supper. of, whiche is purchased by faryth or credite
mat. 26. c geuen to these woordes of Chyriste the pro-
myser. Geuen for you, and shedde for the re-
mission of synnes. To thys effecte these also
folowynge maye be added. To haue ryghteous-
nes. To haue euerlastynge lyfe. For these two
effectes be annexed to remission of synnes.
To testifie of the bountifull will of GOD
towards vs. To testifie that Chyriste dwel-
leth in vs. To admonyshe vs of the promys-
ses of GOD.

Of the Lordes souper. fol. 16.

To be a sygne that God is appeased. For suche as beleue that they receyue in this supper forgiveness of synnes, be also assured that God is pacified, and well contented wyth the comfortinge them selues wyth this sacramente, as a sygne of most certayne grace and attonement.

To brynge ioye vnto the consciences, whē appocheinge by faith to this supper we be throught perswaded that we receyue remission of synnes.

To kyndle rayse and stye vp oure faythe. To prouoke vs to mutuall loue and charitie for the supper of the Lorde is a token of brotherly charity.

To moue vs to worke well lest we polute and defyle agayne oure bodies whyche be nowe ioyned to the bodye of Christe.

For to this intent we be iustified or receyue remission of synnes in this sacramente that we shoulde worke wel accordynge to Paule, we be his workeman- shippe created in Christ Iesu to good workes so that the ende of iustification is to worke wel.

To testifie that we be christians, and appertaine to Christe. Thus the supper of the Lorde is a token of oure profession.

To stye vs to geulge of thanks. And therefore of the aunciēt fathers this supper is called Eucharistia, that is to say a thanks geuyng.

Contraryes and errours agaynst this supper be these. To bring forth supersticiously with the Thomistes sondye figures and types of this souper oute of the olde testamente, Albeit the eatynge of the pascal lambe may be a figure of this sacramente.

To holde that the souper of the Lorde is onely a marke to dyscerne the christen from the heithen. To say with the Anabaptistes the souper of y Lord is only a signe

Why this sacrament is called Eucharistia.

Contraries.

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Eph. 2.6
Ro. vi.

Why
this
sacrament
is called
Eucharistia.

Contraries.
Thomistes
sondye
figures
and
types
of
this
souper
oute
of
the
olde
testamente,
Albeit
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of
the
pascal
lambe
may
be
a
figure
of
this
sacramente.

Common places

papistes of brotherly frendeshyppe or loue amonges the godly parsons . To holde wryth the papistes that the souper of the Lorde is an oblation or sacrifice to be applyed for other bothe quicke and deade, so that this sacrifice maye deserue and merite vnto them remission bothe of pena and culpa, that is, of the payne and of the blame or faulte. This erroure shal be sufficiently espyed by the comparynge together of the commond and euangelicall souper, and of the priuate and papistical masse, in which comparison we se that the poppe the masse agreeth in maner nothynge at all wryth the Lordes souper whyche Christe instituted. To denye that mans reason is not forthewryth offended by this sacramente, when it neglecteth the worde and commaundemente of Christe the institutoure . To denye that mans reason, is not forthewryth offended wryth the byrlie of this souper when it considereth it wrythout the promes annexed vnto it. To denye in this souper that vnder breade and wyne is ministred vnto vs the true bodre and true bloude of oure lorde Iesus Christ. To dyspute superstitioullye (as of certayne scolemen heretofore it hath bene dysputed) of the presence of the bodre and bloude of Christ, or howe and after what fassion the bodre and bloude of Christe is there present, or howe greate and howe lytle it is . To interprete the wordes of the Lordes souper allegorically. To put to, or take fro the souper of the Lorde. To denye that the cause of putrynge to and takynge from in this souper is the selfe reason . To steale from the iare personnes the one kynde, euen the bloude of the Lord, contrary to the ordinaunce of Christ.

Scholem.

Of the Lordes souper. fol. cxi.

To saye that a sufficient cause of the foresayde
 theste is the feare of daungers lest any thyng
 myght be shed out of the chalyce. This erreure
 for the moost parte I am wounte thus to aun- a
 swere, lyke as the testamente of laste wyl is not
 chaūged because of the feblenes of the heire, nei-
 ther the heire is depriued of his enheritable
 goodes not withstandynge hys feblenes or in-
 firmitye. So neyther we shoulde haue bene
 spoyled and robbed of the one kynde for any ma-
 ner of oure infirmitye. To holde that the Lordes
 souper is not truly ministred of euyl miny-
 sters. To denye the two sortes of eatynge the a
 Lordes souper, the one wherby we vse this sou-
 per worthely, the other wherby we vse the same
 vntworthely. To denye that in oure tymes the
 confusyon of the spirituall eatynge, whyche yet
 daylye chrysten menne do vse by fayth, although
 they appoche not to the sacramente by the sa-
 cramentall eatynge, hath ingendred the errour
 of this souper. To appoynte and lymyte precy-
 sely a certayne time to take the Lordes souper. Mani-
 To compell wyth the Manichees the takers of chees.
 this souper to take it tempered wyth mannes The cur
 sede. To wyngge out bloude wyth the Cataphri- sed er
 gis oute of chyldren of a yere olde (which bloude roure of
 they fetch oute of the holt bodre of the chylde the cata
 by lytle small prckynges) and myngle the same phryges.
 wyth floure makynge breade thereof whyche The he
 they vse in the souper of the Lorde. To vse with resp of
 the Aquaries water in stede of wyne. To my- Aquari
 nister in the Lordes souper wyth the Arto- es.
 rites breade wyth chese. To holde that outward heresy of
 preparacions make vs worthye to the Lordes the Arto-
 souper. tirites.

Common places

To appoeh to this souper without al reuerence
and sobrienes . To denye that suche are to be
bpyuen away from the lordes souper accordyng
to the vsage of the aunciente church as be no-
torious synners and visious parsons: To hold
that this souper is not an entyre and perfect sa-
crament onles the saythe of the recepuer be pre-
sent. I answer with sainte Augustyne as be-
fore in the tytle of sacramentes. To say that we
may receyue remission of synnes, whyche is the
propre effecte of this souper, without saythe or
for any other thynge, then because of saythe. To
denye the foresayde effectes of the lordes souper
or to admytte some of them, and to reiecte and
damne other some. To holde that the souper of
the Lorde euen for the workes sake both iusty-
fyre and that without anye good motion of the
vsur, that is to saye, without the saythe of h
re-
cepuer of this sacramente . To asseygne or im-
pute h effect of this souper concernynge the re-
mission of synnes partely to the selfe souper and
partly to saythe. To mayntayne wth Thomas
of Aquyne that the body of the Lord was ones
offred on the crosse for oure synne and is
now continually offered in the aulter for dayly
trespasses.

The er-
rors of
papistes

The he-
resy of a
romeshe
saincte.

Of Sacrifice. Capi. XXXIIII.

Diffini-
tion.

S

acrifice in a generalite is the oblati-
on of oure worke whyche we rendre to
God whom we haue knowen to be such
one, to whom we gyue deservynge this
worshipp.

proue.

That sacrifice is an oblatiō is certayne. For

to sacryfye signifieth here to offre, and where as I added, of our woorkes, I note the difference betwene such thinges as we offre to God, and such thinges as God offreth to vs. The wordes that folow in the diffinition shewe the occasion of sacryfye, which is the knowledge of some god amoniges men. For whome euery man euē from the begynnyng of the worlde hath knowne or decreed wth hym selfe to be a God, hym he hath studyed to worshyp, to honoure, to geue thākes vnto, & to testifye this knowledge wth some certayne worshyppe towarde the same God thus knowne. And because sacryfye is the p^{ri}ncipal part of worshyp, therfore by it they haue declared theyr studye and zeile towardes the same God. Finallye, I added descripyngly to thintēte I would shewe the powers of oure knowledge, which not onely consist in knowynge hym to be God, but also that he createth, gouerneth, and conserueth al thynges create. This knowledge of God, whyche euery of the lawe of nature is after a maner knowne, engendreth in mē a minde whyche beleueth that we ought of duty, and not without cause to worshyp suche a God.

The efficiente causes of sacrifices be the selfe offerers. The materiall causes be taken of the thynges offered, as be the beastes, the frutes. &c.

Now the occasion of sacryfices was the natural knowledge of God in all men, as I haue sayde before: Of this knowledge certifieth vs the apostle. And euery where where as he sayeth that the gentyles gloryfied not God whome by the lawe of nature they knewe by this he also commendeth a certayne worshyppe of God

p. v. naturallye

Common places

naturall^y put in the gentyles. Of this wor^{sh}ipp^y p^{er}enge is sacryfice a parte, wherfore I conclude the occasi^on of sacryfices was vniuersall^y by natur^e in al menne, euen as there was naturall^y a certayne knowl^edge of God. I speake here of the generall occasi^on of sacryfices common to all men euen of nature, that they should wor^{sh}ipp^y suche as they take for GOD. I speake nothing here of the true wor^{sh}ipp^y of God. I speake nothenge of those sacryfices whiche of a faythe haue proceded amon^ges the godly before h lawe geuen o^r after the lawe by special commaunde^mente. But I dispute here generally of the indifferente and common occasi^on of sacryfices concernyng the lawe of nature whereby euen from the begynn^ge of the worlde, men haue wor^{sh}ippede suche as they haue bene perswaded to be goddes, althoughe not with the true wor^{sh}ipp^y o^r acceptable sacrifices to God. But concernyng the wor^{sh}ipp^y and sacrifices of h godly by which they haue ryghtly wor^{sh}ippede God, and whose sacrifices haue bene acceptable to God, and as the scripture sayeth. In odorem suauitatis, that is to say, for a swete sauour o^r sa-

A distinc^tion be^tweene h wor^{sh}ipp^yes o^r sacryfices of the godly and of the vn^godly. A distinc^tion is to be had betweene the true & ryghte wor^{sh}ipp^y, & betweene the generall wor^{sh}ipp^y procedyng of nature, and againe betweene the sacryfices of the godly which please God, & betweene the general sacrifices procedyng of the lawe of nature. The true and ryghte wor^{sh}ipp^y of God hath no occasi^on of nature. For nature is co^rrupted. So nerther the sacryfices of the godlye whiche please God can haue occasi^on of nature, wherfore we oughte to thynke that the ho^ly

Of Sacrifices. Fol. ciii.

the ghoste and fayth were the causes of the true
worshyp of God and of the sacrifices of the god-
ly, the holye ghoste as gener (for all oure good
worches be gistes of the holy ghost). Faythe as
a cause mouyng to gratitude and kyndnes, for
asmuch as fayth can not be unkinde. So Abel
without doubtyng rightly instructed of hys pa-
rêtes concerning the promise made of hys sede and
beinge iustified by fayth willing to declare vn-
to God hys kynde heart offered vnto him sacri-
fices, of whiche God looked because they were
offered in faythe as teacheth the Apostlic
wher he sayeth. By faythe Abel offered vnto
God a more plêteous sacrifice then Cayn. But
Cayn offered sacrifices not moued by any faith
of which he had no sparke, but by the general oc-
casion of nature wherby al men be impelled vni-
uersallie to some worshyppe of that God
that they knowe. For thys cause God regarded
not the sacrifice of Cayn, lyke as he allowed not
the sacrifice of the other gētiles or worshippes
wherwith they worshipped God whō they knew,
other whyles by the ymage of man, other whyles
of beastes as witnesseth Paul to the Roma.

Ge. iiii. a

Heb. xi. a

Ge. iiii. a

Rom. i. d
Ge. viii. d

Noe buylded an aulter to the **LORDE**,
and of all the cleane beastes and cleane foules
offered a sacrifice vppon the aulter and thys
was a iuste and perfyte manne, wherefore he
hadde also faythe which moued hym to declare
agayne hys kynde heart towards hys **GOD**
for the greate benefite of preseruacion frome
drownynge. And for as muche as Noe offered
these sacrifices by fayth they were accepta-
ble to God, wherfore it foloweth in the text, and
the Lord smelled a swete sauoure, I conclude
therfore

Gen. 2. 2

Common places

therfore of these examples & farth gatie occas-
sion vnto the godlye as well before the lawe
was geuen as after by commaundement of sa-
crifice and worshyppe God, and further-
more caused that the same worshyppes and sa-
crifices were accepted of God.

There be also some persons in this opinton
that not without sure groundes that referre
the first & original begynnyng of seruyng God
by sacrifices vnto the godlye fathers of whome
they will that the Gentyles hadde their begin-
nyng by folyshe counterfaytynge to offre their
sacrifices but as commonlye it cometh to
passe, folowynge the outwarde worke of the fa-
thers withoute their faythe, euen as yet at thys
dare they folowe many wayes of sanctes, but
they farth they folowe not. Thus it is verpe
lykelye that the gentyles in sacrificynge of their
owne chyldren folowed Abraham whyche by a
speciall commaundement was commaunded to
offer hys sonke Isaac.

Partes. Sacrifice taken in a generaltye for a ser-
uice of God indifferently amonge al men, proce-
dence of the knowledge of some God, is of one
onlye sorte, that is to wete, a sacrifice of prayse,
whiche as well the godly as the heathen, sythens
the begynnyng of the worlde haue studied to
bitter their kyndenes towarde hym, whom they
haue knowen for God, saue that the godlye
haue hadde other occasyons or causes and
also an other inente of their sacrifices, whiche
were acceptable vnto God because they procede
of farth. Afterwarde in the lawe came sacrifices
of redempcion, whiche be called propiciatory sa-
crifices, whiche redeemed reghitousnes in the
comonaltye

**Sacrifi-
ces pro-
piciator
of re-
dempci-
on.**

comonaltpe of Moses.

Whesyde there is yet another sacrifice of redē-
ciō, which is a sacrifice for sins made to recōp-
le and pacifye God. Thys toke his occasion at the
fall of Adam, whiche after he hadde synned and
agayne receyued by grace a promyse that hys
fall shoulde be redressed, forthwith in the selfe
promyse thys sacryfice of redemption beganne
to stande for the synnes of Adam, thzough sayth
vpon Christe that was to come, the offerer of
thys sacryfice, who shoulde offer in the latter
daies a propitiatorie sacryfice for the synnes
of the whole worlde for a perfecte and euerla-
stynge ryghteousnes. In thys offerer oz Priest,
I meane Christe beleued the fathers & became
partakers of this sacryfice.

The effecte of sacryfice taken in generallyte
is one onely, and hath been generall amonges **Effectes**
all menne, that is to wete, to offre some thyng
to GOD that myghte testifye theyr louynge
hearte towarde him. Fewertheles it is not all
after one fashon in the godly and in the vngodly
gentyles, whiche folowshye haue counterfay-
ted the godlye. But to the intente all thynges
maye be the clerer in thys behalfe. I wyll sette
forth seuerallye the sprces oz kyndes of sacry-
fice, wherein ye shall see openlye the final effec-
tes of all Sacrifices.

The contraries of Sacryfice in a general-
lyte, I shall brynge forth after the treatye of
the kyndes.

Of sacrifice propitiatorie oz of
redemption.

Common places

Thenke it good to begynne with the sacrifice of redemption. For this began before the sacrifice of prayse, even then when Adam receyued the fyrste promise of the seede to come, whiche promise Adam beleued, and because of his fayth whiche he hadde vpon Christ the byshoppe and offerer of this sacrifice of redemption to come, he was saued as al the rest of the fathers that came after were. Nowe this fayth afterwarde broughte forth sacrifices Eucharisticall, that is to saye, sacrifices of prayse or thanckesgeyunge, whereby the godlye woulde viter thei^r gratitude and loyunge kyndnesse towardes God for the redemption and grace promised them in the offerer of the sacrifice of redemption to come. True it is there be two sortes of sacrifice of redemption. The one which serueth in the comynalty of Moses to redeme the ryghteousnes of the law. The other which was auaylable alwayes before God, and is yet auaylable continuallye because the Priest or offerer of it, I meane Christ, is eternal, and euerlastyng for the redemption of synnes and to obteyne vs the fauoure of God.

Of the propitiatory sacrifice of Moses lawe.

Of the propitiatory sacrifice in Moses lawe

Proouc.

A sacrifice of redemption in the common wealth of Moses, is a worke that redeemed the iustice of the lawe, that he whiche had committed sinne should not be excluded out of the common wealth of Moses, & it is a figure of the true sacrifice of synnes before God.

This distinction is certeyne by the epistle to the

the Hebrewes. cap. ix. where the apostle plucketh
 from al the sacrifices of Moyses law al maner of
 perfection in the conscience. For he sayeth thus. Heb. ix. b
 Into the seconde table went the hygh prieste a-
 lone once euerie yere, and not without blode,
 whiche he offered for hym selfe, and for the igno-
 raunce of the people, wherfore the holy gost this
 signified, that the waye of holpe thynges was
 not yet opened, while as yet the first tabernacle
 was standenge, whiche was a similitude for the
 time then present and in which were offered gif-
 tes and sacrifices that should not make the mi-
 nister perfyte, as perteynenge to the conscience.
 .cc. But Christ bringe an hygh Priest. .cc. shall
 purge your conscience from deed workes for to
 serue the lyuynge God. Also it foloweth in the
 x. chap. Euery prieste is redye dayly ministryng
 and often tymes offereth one maner of offering
 which can neuer take away synnes. .cc. By which
 wordes the apostle taketh away from the propi-
 ciatorie sacrifices of Moyses the purgacion of
 synnes, wherfore for as much as suche sacrifices
 coude not take away synnes, it is certayne that
 suche sacrifices of Moyses lawe onelye serued to
 make menne righteous in the eye of the lawe.
 Finallie that these Mosaicall sacrifices of re-
 dempcion were fygures of the true sacrifices
 for synnes in the syghte of God, is manifest by
 the epistle to the Hebrewes, namely in the x. cap.
 ¶ The causer of thys sacrifice is God, whiche Causes
 commaunded thys sacrifice to the children of
 Israell, to admonysh the of true sacrifices of re-
 demptiō, which Christ y high byshop in time co-
 ming shuld offre, Moyses was y pupplier of this
 sacrifice. And y high byshop was y offerer of it.
 ¶

Common places

Partes. Of this sacrifice be no partes, onles a man will take the dyuers kindes in stede of partes. For vnto this sacrifice belong all such sacrifices as were made for synnes or trespasses as sinofferings, &c. of whiche mention is made in the.iii. & v. cap. of Leuiticus.

Efectes The effectes of the sacrifice of redemption in Moses law were these. To reconcile the Iues to their compnaltre agayne. To redeme the iustice of the law. These effectes be certayne by the examples of suche as haue be reconciled by these sacrifices vnto that publique weale of Moses. Also where as y epistle to the Hebrews plucketh from them redemption of synnes before God it leaueth vnto them the redemption of iustice in the poltice of Moses. Item to purgifye or sanctify to the purgacion of the flesh, Heb.

ix. For yf the blood of oxen and of gores, and the ashes of an heifer, whē it was sprinkled, purged the bucleane as touchinge the purifying of the flesh, how moche more shall the blood of Christ whiche through the eternal spirite offered him self without spot to God, purge your consciences from the dead workes to serue the lyving God. To be figures of the true sacrifice of Christ as testifieth the sayde epist. to y Heb. For the law which hath but y shadowe of good thinges to come, &c.

Heb. x. a.

The sacrifice of redemption
before God.

Diffinicion.

The sacrifice of redemption that serueth before God, is a satisfactory worke for the synnes of other, reconciling God & appeasing his wrath.

Prokasion.

In this diffenicion is no difficulty, of which
who

who so doubteth is no chursten man Hebru. ix.
 How muche more shall the bloud of Christ whi- Probati
 che thozow the eternall spirite offered him selfe on.
 without spot to God, purge our consciences frō
 deed workes. Item in the same chapiter. Christ
 was ones offered to take awaye the synnes of
 many.

C The causes of this sacrifice be, God the pro- Causes,
 myser, and Christ the high bishop or offerer.

C This sacrifice is not parted. For there is Partes.
 one onely sacrifice of redemption for synnes be- hereof be
 fore God, appcalynge the yre of God and satisf- none.
 fying vnto God, concerninge perfecte rightous-
 nes endureinge for euer. Hebru. ix. he entred ones
 for all into the holy place and founde eternall
 redemption.

Effectes

E The effectes be taken of the aduantages and
 comodities which this sacryfice hath brought
 vnto vs and be these. To driue awaye sinne as
 witnesse the sayd pistle to the Hebru. where it He. ix. 8.
 is thus sayde. But now in the end of the worlde
 hath he appered ones to put sinne to flight by
 offeringe vp of hys selfe to put out synnes. Chap
 liii. After he hath gyuen his lyfe a sacrifice for
 synnes. Ro. ix. Of sinne he cōdemned sinne, that
 is to saye, he put out sinne by sacrifice whiche by
 the hebzue phrase is called sinne as to the Cor.
 him whi he knew not sinne he made to be sinne
 that is to saye a sacryfice for sinne. To purge He. ix. 8.
 our consciences frome deed workes. To purifye
 or sanctify the belieners accordyng to the saying
 of Christ in the gosspe of John where he saith. John.
 As I haue sende me into this world even so haue xxi. c.
 I set the into this world, & for their sakes sanctifie

Common places

I my selfe, that they also myght be sanctified through the truth. Finally hytherunto maye be referred all the effectes or vtelytes of the death and passion of Christe.

¶ Of sacrifice of thanks. or prayse.

Diffini-
cyon.

Sacrifice eucharysticall that is to saye a sacrifice of thanksgyvinge or of prayse is an oblation of our kindenes wherby after we be ones reconcyled to God by the sacrifice of Christ we honour God, prayse hym and gyue him thanks.

The pro-
bation.

¶ This diffini-
cyon is certeyn for it is euident by the Epistle to the Hebrewes, that there is one onely purging sacrifice for synnes, wherefore it foloweth that all the other workes in whiche suche as be reconcyled to God do declare their obedience towardes hym by honoring, praying and gyving thanks be sacrifices of prayse, and not of redemption.

Partic-
on.

¶ Of whiche sacrifice there be .ii. kindes, the one is Mosaycall, the other is of the newe testam-
ment.

Diffini-
cyon.

¶ The Mosaycall sacrifice of prayse, was wherby oblations were offered of the chyldren of Israell to testifie theyr obedience and thankfulness towardes God.

Prove.

¶ Of this diffini-
cyon no man shall doubt after he shall perceue that there is one only sacrifice of redemption for synnes.

Causes.

¶ The causes of this sacrifices be these, God the institutour, Moses the publissher, the preestes, the offerers, also they in whose name this

this sacrifice was offered, and finally the commandment to offer.

¶ The sundrynes of sacrifices procedynge of partes. suche thynges as were offered, and of the circumstances of them suffyseth here in steede of partes. For albeit there were sundry kyndes of this sacrifice, yet they tempted to this ende, euen that the Israelytes shold by them declare theyr obedience towards God. Hyther belonge oblations, retribucyons, fyrst frutes, tenthes, &c.

¶ The effectes of this Moysaical sacrifice were these: To declare theyr obedience towards God. To render thanks to God. To praise God, and semblable. Effectes

¶ Thankfull sacrifices of the newe testament.

Sacrifice of prayse of the newe testamēt is, whereby we honour, prayse, and thanke God for the receyued remission of synnes in Chrest and his other benefytes. Distinctyon.

¶ In the new testament outward sacrifices, The slaughters of beestes, or other ceremonies be no longer in force and strength, but onely spirituall workes of the heart and of thasseccyon of suche a person as is borne agayne in heart by the holie ghost, accordynge to this of Saynte Peter. As Iyunge stones ye are made a spirituall house, and an holy preesthode, for to offer by spirituall sacrifice acceptable to God by Iesu Chreste. Also accordynge to this of Saynt Paule. Make your bodies a quicke sacrifice, holie and acceptable to God, euen youre reasonable sacrifice. Item, Hebreorum. xiii. By hym let vs offer the sacrifice of prayse alwayes

Common places

to God, that is to say, the fruite of those lippes,
whiche confesse hys name. Item, the true wor-
shippers (saith Christe) shall worshippe the
father in spirite and trouthe.

All these places doe shewe that the thanckefull
sacrifices in the newe testament be spiritual,
wherin we offre oure thanckefulnes by good
woorkes vnto God for oure ryghtcousnes and
other benefites receyued in Christ. For thank-
full Sacrifices be nothyng elles then good
woorkes of the Godlye whiche serue for
the declaracion of theyr kyndenes towardes
God, and for to prouoke other to geue credite to
the gospel, and thanks to God.

Causes

¶ Causes of this sacrifice be these. The holpe
ghooste. The commaundemente and faythe.
The holpe ghooste is cause, for as muche as he
createth in vs newe mocions and newe myn-
des mete to doe spirituall woorkes or sacrifices.

And therfore also I suppose that the sacrifices
of christen menne be called spirituall sacrifices
not so greatly because they be spirituall sacri-
fices, as because the holpe spirite worketh them
in vs. The commaundement is cause, for as
muche as we be wylled by Goddes commaun-
dement to worke well, by whiche also we be as-
sured that oure sacrifices or good woorkes
be pleasaunte and acceptable to GOD. Nowe,
faythe is the cause, in as muche as it is a de-
gre to the receyvinge of the holy ghooste. For
faythe taketh holde of Christe, Christe geneth
vs the holpe ghost. The holpe ghost engend-
reth in vs newe mindes and spiritual, whiche be able
to offre spirituall sacrifices. Furthermore, faith
is I meane whereby oure sacrifices please God

acco-

accordyng to Paul, what so euer is not of faith
is synne. Also it is impossible to please **GOD** **Ro. 14. d**
without faith. The impulsyue cause to these
sacrifices is taken of the cōlynes or conueniēce.
For sythens we be the people of **GOD** and prie-
stes, it is conueniente that we haue some sacri-
fices. To formal causes of these sacrifices put-
teth Paule Romanozum, xii. where he sayeth:
the truly and holy sacrifice.

Of one sorte be al thankeful sacrifices in the **Partes.**
new testament, euen procedyng of spiritual af-
fections of the heart whiche is renewed & again
born by the holye ghoste. Howbeit because the
good woorkes of saintes or godly persons be of
two sortes, some of the fyrste table, whiche pre-
scribe aswell the inwarde as the outwarde wor-
shyppe of **GOD**, and some of the seconde table
whiche contayne the cyvill and honest maners
or offyces towardes the neyghboure.

Therfore we maye also make two kyndes of eu-
charisticall sacrifices in the newe testamente,
not that they be double and of two sortes of
therz owne propre nature, but because they
consyste in two kyndes of woorkes, to the par-
fyte executyng whercof, be requyred the selfe
same pure affections and the selfe same holye
ghoste to make those woorkes holye and lyue-
lye sacrifices. The sacrifices therfore **Thank**
oure of the fyrste table be these. Faith towardes **ful sacri**
GOD, feare of **GOD**, Prayer or callenge on **fices of**
GOD. Loue or charytye of **GOD**. Prea- **the fyrst**
chyng of the ghospel. Thankes geuyng. Con- **table.**
fessyng of **GOD** and semblable partaynyng to
the inwarde and outwarde seruyng of **GOD**.
The scripture is full of places whiche teache
these

Common places

these sacrifices to be mooste acceptable to God, and therfore often tyme they be called odours or saours most swete placable sacrifices, acceptable offer ynges to God.

Take full sacrifices out of the ii. table. ¶ Of the later table be taken for the these sacrifices. To helpe the neighbour. To honour the parentes and rulers. Not to slaye. Not to commit adultery. To abstayne from theste, & suche lyke whyche albeit they be outwarde thynges or workes yet they be called spiritual sacrifices, forasmuche as for the moost parte they be done by the worke of the holy ghoste, and with a consentynge mynde. To be shorte all the workes of saintes ought to be referred hyther, yet euen the vilest and most base workes. For they tende all vnto one marke.

Effectes ¶ Forasmuche as the eucharistical or thākeful sacrifices of the new testament be nothyng elsles but good workes of the godlye: therfore they haue the same effectes in common that good workes haue with these. To prayse, to honour God with these sacrifices. To rendre graces to God as wel for the receyued benefyte in Christ as for all other which God doth bestowe daylyre vpon vs. To exercise by these sacrifices oure faythe. To prouoke others by these sacrifices that they may beleue the ghospell and glorifye God. Many more effectes of this sacrifice may be broughte hyther oute of the effectes of oure good workes.

¶ Contraries to the hole sacrifice.

¶ Contraries to sacrifice be these. To graunte that sacrifice generally taken, is a purginge sacrifice for the redemption of our synnes. To de-

we & the gentyles receiued their custome of sac-
 cryfyinge eyther of nature whiche teacheth a
 certaine worshipping of such god as it knoweth,
 or of the folowing & imitaciō of & godly fathers.
 To hold & the sacrifices of the godly, of & rude
 gentiles wer al one & of lyke vertue before & law
 was giuen. To hold & the godly before the lawe
 geuen were moued by anye other cause to do
 thankfull sacryfices then by faith inforcyng
 theyr kindes as her propre effect. Abraham cōcer-
 ning the offeringe of his owne sonne had a spe-
 cial cōmaūdemēt of God. To saye & the godly
 fathers before & lawe was geue, deserued rygh-
 teousnes by their sacryfices and that after the
 lawe was geue firste before the propiciatory sa-
 crifice of Christ for righteousnes. To deny that
 forthwith euē in & very promise made vnto Adā
 the sacrifice of Christ stode for & synnes of Adā:
 whē he heard the voice of God saying vnto him
 that & seed of the womā shoulde trede downe the
 heed of & serpent. To maintaine more sacrifices
 for purging of synnes thā the onely sacrifice of
 Christ. To maintaine more sacrifices of redēp-
 tion then two, & one Mosaiical & other of Christ.
 This for the synnes before God, the other for
 the redemption of righteousnes in & cōmō wele
 of the Iues. To hold & the Mosaiical sacrifice of
 redemption redeemed synnes before God. To
 holde that the new testament do yet after a ma-
 ner requyre aswel purginge sacryfices for syn-
 nes, as the eucharistical or thankfull sacrifices
 of Moses. To say that oure thankfull sacrify-
 ces there, is some cause in vs. To holde the sa-
 crifices of prayse do please God in other then
 suche as he reconcyled.



Ge. iii. c

The er-
roure of
papistes

Common places

papistes
& schol-
men.

papistes

To holde that oure sacrefyce of prayse do sa-
tisfye for synnes, and do iustifye. To maintaine
that our thankful sacrifices may be applied for
others, so that they may deserue vnto them re-
mission of synnes euē for the very workes sake.
To confounde with the papistes sacrefyce and
sacramente togethers, where as God offereth in
this his grace vnto vs and in the other we of-
fer laudes and thankes to God.

¶ Of repentaunce.

Capi.

¶ ¶ ¶ ¶ ¶

Diffini-
tion.

Repentaunce is wherby, by true cōtricion we dye vnto synnes, and lyfte vp
againē oure selues from synnes for the
recoverynge of forgiveness of the same.

The pro-
bacion
of y^e diffi-
nition.

¶ This diffinition which is made of the partes
of repentaunce is very certayne. For of repen-
taunce there be two partes, contricion & faith,
whiche two yf I can proue that they concurre
and mete together in repentaunce and can not
be plucked the one from the other then my de-
finition shal be most certayne, notwithstanding,
that al the schole doctours be agaynste it. In
Marke. i. Christ sayeth. Do repentaunce and
beleue the gospel. In the gospel of Mathewe he
sayeth. Come vnto me al ye that labour and are
laden, and I shal refreſhe you. Here labour and
burthen signifye contricion. To come vnto
Christ is to beleue that for Christ sinnes be re-
leased, which thing Christe calleth to be refres-
hed. Item Math. iii. Repente ye of youre for-
mer lyfe. This parte is contricion, for at hāde
is the kyngedome of heauen.

mat. xi b

¶ This

This parte requireth faythe, where by we come to the kyngedome of heauen, & wherein is founde remission of synnes. Saincte Paul euerie where maketh mencion of these two partes where as he ioyneth together moztysyng and quicke-nyng, as Romanozum. vi. Collosians. ii. And in other places of scripture oftentymes these ii. partes of repentaunce be coupled together as in the boke of kynges, where it is sayde . The i. re. ii. a. Lord killeth and maketh aloue, byngeth downe to the graue, and fetcheth vp agayne. Examples ii. re. 2 4. hereof be these. Dauid beynge chidden of y^e prophet J^eathan, and made afrayed sayeth. I haue synned against the Lord. This part is contricion. Afterwarde the prophet addeth absolucion sayinge. The Lorde hath taken away thy synne, thou shalt not dye. This worde comforted and lysted by Dauid agayne, and by faythe, helde hym by, iustysed, and receyved hym. In the boke of Numeri. capi. xxi. The people punysshed for theyr synnes do come vnto Moses, sayinge: we haue synned. This is contricion. Afterwarde by the commaundemente of Moses they resorte by faythe to the brasen serpent, whiche the Lorde caused to be rered by, and so were made hole. Item in Exodus. xiiii. The people feare the Lorde. This is a parte of contricion. After this, they beleue the Lorde. Agayne Iosue is sorre for hys synnes, that Iosue. done, he rayseth hym selfe by faythe, and putteth vii. God in remembraunce of his promyses. Finally, y^e there be two partes of repentaunce or penaunce, it appereth moost euidentlye euen of the verve authours of baptysme. S. John the baptist baptysed

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Proba-
cion by
doctors
þ ther be
these . ii.
partes of
penaunce
Gregory

baptised to repetaunce, that is, he preached mor-
tificacion . Christe baptiseth by the spirite and
fre, that is, he quickeneth the hartes . The final
effecte of saythe is remission of synnes , and to
whyche ende repentaunce was institute . Howe
that there be two partes of repentaunce, contri-
cion and saythe, is sufficiently declared before .
But lest it myghte be thoughte of the papystes
that the aunciente fathers be against this diffi-
nicion I wil bring forth some testimonies of the .
Gregory in the thirde boke of dialoges . Of com-
punction, that is repentaunce, there be two kin-
des, by whiche the soule thurstynge after God,
is fyrst prickted to feare God, and afterwarde to
loue God . This feare is contricion, loue the
effecte of saythe .

S. Am-
brose .

Ambrose writeth thus : wherefore we oughte to
beleue that bothe repentaunce is to be had , and
pardon to be geuen, to thintent we myghte hope
for pardon as it were by saythe , whiche pardon
faith obayneth, as it were by an hande writing
or indenture of couenaunte .

Tertu-
lian .

Tertullian agreeth to the same, where he saith :
It is good to be alwayes penitent, what doub-
test thou? God hath so commaunded . And he
hath not onely commaunded but also prouoketh
and allureth the by the rewarde of euerlastinge
saluacion: yea, and addeth also an othe, sayinge:

Ezechi-
xliiii.

I sweare, he that sweareth woulde be beleued . I
happye and blessed be we , for whose cause God
sweareth . On the contrary parte most wretched
be we yf we beleue not the Lorde , neyther when
he sweareth .

barnard

Barnarde in the thirde sermon of the annu-
ciacio writeth thus . Let euery mā in his feare &
angurthe

Of Repentaunce. Fol. cxviii.

angurthe of mynde save. I shall go downe to the gates of hell, to the intent that now we shoulde not loke vp for conforste but in the onely mercy of GOD.

Causes of penaunce or repentaunce be. The Causes
holpe ghost, and the worde. The holpe ghost, lest of pe-
in true penaunce we shoulde ascribe any thyng naunce.
to our owne powers. Of this cause testifieth
these scriptures. Hier. xxi. After that, o lord,
thou shewedest myne offences vnto me, I strake
my selfe vpon the thyghe. i. reg. ii. The Lord
kylleth and maketh alvive. Item Christe sayeth: Joh. xvi
when the holy ghoste cometh he shall reprove
the worlde of synne. &c. The worde is the cause,
because it is the meane, wherby the holpe ghoste
moueth vs to repentaunce, according to the ex=
ample in Dauid who by the worde beinge rebu=
ked of Nathan, sayd: I haue synned agaynst the 2. re. xlii
Lorde. Now I do not seuer here the law from
the worde, but vnder the worde I comprise both
the lawe and gospel. The lawe sheweth the syn,
it kylleth & driueth downe the conscience. The
conscience at last seeketh comfort. Then the gos=
pel cometh & promiseth to the beleuers there of
remission of synnes, and health, yf they lyue a
new lyfe accordngly.

The effectes of penaunce be taken eyther of
the partes of the same, eyther of thynges an=
neced as commodities whiche doe chaunce in Effectes
penaunce, or whiche folowe it because of of repen
taunce. taunce.
Saythe another parte of penaunce.

So that for the moste parte, these effectes doe
procede ioyntly of the effectes of contricion and
sayth. For to be sorre for synnes, maketh not the
perfecte effect of repentaunce, onlesse thou also

addest

Common places

addest sayth which testeth vp it selfe fro the sinnes, wherefore the effectes be these. To be sorre in the hearte for thy synnes, and to lyfte vp thy selfe agayne by sayth to the intent thou mayest receiue remission of synnes. To bewaile euen from the hearte for thy synnes: To confesse thy synnes, and agayne to conforthe thy selfe by faith, to the ende thou mayest receiue forgeuene of synnes. To acknowledge with the hearte thy synnes, and to dampne them agayne, to aspire by sayth vnto grace. To dre vnto synnes by contricion, and agayne by sayth to rylse by agayne vnto þ newnes of lyfe, to þ intent thou mightest be renued by the spirite, and put on a newe mā. To mortifie the olde Adam, and agayne by sayth to be renued by the spirite of the myndes,

Eph. 4. c To lare dotene lyes, & to speake the trowth. To tremble and quake for the horribleness of synnes, and agayne to seke by sayth the discharge of the same. To be sadde and heaue with the broseuge and beatyng of the heart, which beatyng I call contricion, and agayne to be glad and ioyful because of sayth, to eschew euyl and doe good. To dampne al oure owne worckes, oure righteousnes, iudgementes: yea, and the best thynges in vs, and from thence by sayth to flee vnto grace. For to be trulve penitent, is not onely to forsake euyl worckes, but also to dāpne al suche thynges as thou hast before trusted in.

Ioh. 16 b Therefore Christ saith, that the holy gost shal come to the intene that he may reprove þ world of synne, of righteousnes, and of iudgement, al whiche thynges the worlde ought to condempne in them selues, yf they will be partakers of the righteousnes of Christ. Thys effecte of penance

penaunce John the Baptyst also requyrezeth, where he sayeth: Repente ye and beleue the gospel, that is, distrust youre owne ryghtcouines and embrace Christe who is promysed in the gospel. To receyue the holpe that is geuen. For when by faythe Christe is taken holde of in repentaunce, the synnes be released and the holpe is geuen, who afterwarde rueleth defendeth and createth newe motions to drawe wyth it wipynge out of synnes, accordynge to the sayinge of Peter in the Actes.

Mar. i. b

We ye repentaunt & turne, y your synnes may be wyped awaye. To drawe with it quietnes of conscience and health, accordynge to the prophet Jeremie. We ye tourned that ye maye reste and be saued. To bynge lyfe with it, accordynge to Ezechiel. If the wycked shall repent frome al his synnes, whiche he hath done, and shall kepe my commaundementes, and do that thyng that is egal and ryght, &c. He shall be saued. Certes these and suche semblable effectes of penaunce taken forth of the commodities annexed to the same, do folow euen for the penaunce sake, but eyther bycause of the promes of GOD added therunto, or for faythe sake the other parte of penaunce, whiche cleueth to the promyses of God.

Act. iii. b

Je. 3. d g

Eze. 18. c

Finallye, for as muche as faythe is another parte of penaunce, and charitie is a thyng allied to fayth, therfore also charitie first towarde God, and sithens towarde the neighbour must nedes folow penaunce. From hence do flow forth nowe also outwarde good woorkes, whiche testifie the penaunce to be true. For what outwarde thynges so euer penaunce requyrezeth:

pea,

Common places

yea, and what outward thynges so euer foloweth penance, the same beare wytnes onely of
August. the true penance, accordyng to saynet Augustine in hys boke of penance, whiche sayeth: Sicut penitencie comes est dolor, ita lachryme sunt doloris, that is: lyke as the companion of penance is sorowe, so the teares be wytnesses of sorowe. Hereof it cometh that to worke well outwardly to geue almes, to faste, to subdue the fleshe and to do semblable workes or exercises conuenient for repentaunce, we iudge synpyle to be testimonies of the true repentaunce in the hearte whiche be done euen for thys verre purpose, that the fleshe maye be tamed by them, to the intente that hence forth it myghte the lesse offende. Also for as much as we read in scripture diuers examples whiche testifie that thorough repentaunce, temporall paynes be here mitigate in thys lyfe, therfore we attribute also thys effecte vnto penance that it doeth mitigate temporall paynes in thys lyfe, accordyng to the example of the Ninuities, and of the children of Israell, where God tourned away hys fure frome them after that Achan was punished, whiche toke away of the excommunicate thynges. Item in the boke of iudges, capitulum. x. the chyldren of Israel do confesse their synnes, and with outward effectes also declare that they truly repented, and therfore they thewe away theyr ydols, wherfore God deliuered Israel from the bondage of the Philistines and of Ammon. But this mitigation of temporall paynes chaunceth not merely euen for the penance sake, as tofore I haue sayde of the other effectes, but for saythes sake the other parte of penance.

Jon. iii.
Jos. viii

Of Penauunce. Fol. cxviii.

To this effect of penaunce belöge al such places of scripture as eyther doe promysc mitigation of temporall paynes because of repentaunce, or declare that the mitigation of temporall paynes haue folowed vpon repentaunce, as be these. yf we wyll condempne oure selues, we shall not be condempned of the Lorde. Item almessex deli- uer from sinnes, that is to wete, as appertayneth to the remission of payne in this lyfe.

Contraryes to penaunce be these. To denye with the Catharans and Nouacians that such as fall agayne after baptisme canne forthyncke them selues or be penitent, contrarye to the manifest exāples, of Dauid, of Manasses, of Peter and infinite others. To holde that by this word penaunce is onely signified a sorowe for synnes past, whyche erreure commeth of the partes of penaunce not ryghtlye vnderstande. To holde that penaunce is onely a bewaylynge or weeping for suche sinnes as be past. To saue penaunce is onely a ceasynge from outwarde vices without the sorowe of the hearte. To ascribē penaunce to our owne powers. To graue that penaunce commeth by any other common meane, than by the worde preached, whereby the holy ghost dāpneth our wickednes: yea, and oure owne ryghteousnes, iudgementes and opinions. All whyche thinges the worlde lare agaynst the iustyce of Christe. To asserme that there be other partes of repentaunce, or moore then contricion and farthe. To put with the scholmen thre partes of penaunce, contricion, confession and satisfaction. To mayntayne that there is one and the selfe same penaunce common to all manner of personnes.

Contra-
riestore
pētaūce.
Catha-
rans.
Nouaci-
ans,

Scolerme.

Thys

Common places.



Papists
call cr
rout.

The here
spe of pa
pists.

This errour confoundeth the true and fayned penauunce together, where as vndoubtedly be syde the true repentaunce wherche consisteth in the true sorowes of the hearte, leftrynge by it selfe with sure saythe towardes the promyses of God concernyng the franke remysyon of synnes, there is also a feyned and hypocriticall penauunce, wherche men laye vpon theyr owne backes and diuise it wryth outwarde workes or outwarde chastyete wrythout the true terrours of the heart and of the conscience and wrythout fayth. In the meane season to what purpose theise outwarde thinges serue, I haue declared before in the effectes of penauunce. To holde that penauunce euen for the very workes sake do iustifye wrythout fayth, or conferreih grace. To saye the effectes of penauunce procedynge of the commodities therof do folowe for anye other thinges then for saythes sake, another parte of penauunce. To holde that by repentaunce or as they call it penauunce, only the actuall blame is remytted, and not the perne, wherche they saye is done awayne by satisfaction. To holde that the effectes of penauunce do folowe because of the priestes absolucyon, althoughe the penitent lacke fayth. To maynteyn that by repentaunce though the hole blame be released, yet not alwayes the hole gilt, that is to wete, that wherche is due to the hole payne. To saye that in repentaunce all the dross of actuall synne is not remytted, onles penauunce be perfect accordynge to all his papistcall parties, that is to wete, contrycyon, confession, and satisfaccyon. To holde that true repentaunce can stande wrythout the workes of charite or other good workes. To deny that penauunce

naſce ought to endure throughout the hole life.
For ſithes we do dayly comit ſynnes, therfore ſo
long as we liue we nede repentaunce.

Of contricion a parte of penaunce.

Capi. ¶ ¶ ¶ ¶ ¶ ¶.

Contricion is a true remorse or fearful-
nes of conscience, which ſeleth that god is
angry with ſyn, & therfore it ſoroweth
for ſynnes. Diffini-
cion.

Many places of ſcripture there be whiche Probac
make vs certeyn of contricion, that it is a re- ons.
moſe and terrour of conscience. The prophet
Joel ſaieth. Rent your heartes and not your Jo. ii. c.
clothes. Itē psalmes. vi. haue mercy on me lord,
for I am weike, heale me lord, for my bones are
troubled it. cor. viii. Ye be made ſad vnto repen-
taunce. This word (true) excluderh hypocrēſy
which ſaineth contricion in faſtiges, watchinges
and ſemblable outward workes, all which neuer-
theles do ſolow, if ſo be the contricion be true,
but with out the true feares of conscience, all
ſuche outward workes be nothings worth. Itē
nally ſayth alſo ought to approche to the out-
warde workes whyche make them quicke and
true.

The cauſes of contricion be the holy ghoſte
and the worde. The holpe ghoſte moueth and le-
derh vs to contricion. accordege to his office,
whyle he reproueth vs of our ſynne, of iudge-
ment, and of our rightouſnes. The worde is
the meane wherby the holpe ghoſte lederh to con-
tricion: So Dauid beinge rebuked by Gods
worde of Nathan, ſayth. I haue ſynned agaynſt
the Lorde. Causes
of contri-
cion.
Thon.
xvi. b.
2. cc. xii &

Common places.

Partes. ¶ The true contricion is one onely thyng con-
none. sistynge in the conscience, endued wth true re-
morses and troubles springing forth thzough the
preaching of gods worde, repleuinge vs of our
sinnes, and is the gyft of the holye ghoste. Besi-
des this there is also a countrefet or hypocriti-
call contricion, whych men do laye vpon them
selues by outwarde workes wethout the true
troubles of conscience. This is reiectet of scrip-
ture.

Effectes ¶ The effectes of contricion, be none other thing
than true fearinges and troubles of conscience,
replunge by the knowlege of sinnes, as these. To
sorrowe wth the hearte for the sinnes acknow-
leged, and outwardlye to testyfy this sorrowe
with good workes, exemple of Marye Magda-
leyn, which in her hearte sorrowed for her sinnes,
and declared outwardly this grieve of heart with
teares and workes of loue towards Christ. To
beware euen from the heart the sinnes, and to
confesse the same. Thus Dauid (as is sayde) be-
ing chidden of Nathan sorroweth for his sinnes
and sayth with a mournfull hearte I haue syn-
ned agaynst the Lorde. And to the true contri-
cion of sinnes is necessarily requyred the con-
fession of sinnes before God. King Dauid wit-
nessynge the same where he saith. I shal confesse
agaist me myne vnrighousnes before the Lord,
and thou haste pardoned the wickednes of my
heart. To acknowledge in hearte our sinnes, to
whych knowlege verye egrely prouoketh vs the
prophet Jere. ca. ii. iii. & iiii. To damne thy sin-
nes euen wth thy hearte. To dye vnto synne
euen wth the verye hearte. To sorrow heartelye
for

for the finnes with purpose to chaunge the hole
 lyfe into better. Some outwarde thinges, as
 fastynges, watchynges, chastyrie, wepynges, and
 to (be shorte) all maner of outwarde thinges
 make nothynge to the contricion of hearte saue
 that they be markes or testymonyes of the con-
 tricion of hearte, profitable to subdue the flesh;
 that henceforth it maye synne the lesse.

Contraries to contricion be these. To saye Contra-
 contricion is nothynge els but a voluntary so- ries or
 rowynge for synnes with a purpose of confessyng errours
 and satisfyng. To trespasse with certayne schole-
 men of the difference of attricion and contri- Schole-
 on. To dispute superstitiously with the schole men.
 men whether synnes be remytted by attricion
 or contricion. They call attricion an imperfite Attrici-
 displeasance for synnes that be committed. on or con-
 To saye contricion is our owne worke. To map- tricion.
 tern that there be other causes of contricion than
 the holy ghost and the worde. To holde that con-
 tricion is conuersaunt essentially in the hearte, Schole-
 and virtually in confessinge and satisfyng out- men.
 wardlye. To make folysh distinccons bytwene
 a fyrste contricion, that must be a moderate so-
 row, and a seconde contricion, that must be the
 greatest sorow, but not to muche. To holde that
 contricion accordyng to grace, requyrez sorowe
 and merite. This errour I graunt iudgeith a-
 ryght of sorowe and grace, but of merite it iud-
 geth amysse, as parterneth to the remysyon of
 the blame, and euerlastynge payne. To graunte
 that contricion ought to be had for euery offen-
 ce whiche we knowe, but for suche as we haue
 forgotten, the common contricion sufficeth.

Common places

To say that contricion be it neuer so lytle euen of it selfe wyppeth awaye al the blame and payne. To holde that the outward noztire oz discipline of worches and exercyses serueth for part of penaunce oz true remozse of conscience. To saye contricion alwayes requyrez of necessite teares, oz other outward gestures. To defende that the obseruynge of outward thynges serue to another purpose then to testifie of the true contricion of hearte, and to bydle the flesh that it be no moze so prone to synne. To holde that contricion by reason of charite wyppeth awaye the blame, and by reason of sorowe quencheith the payne. To mayntayne that contricion without fawth is anye other thenge then verie desperation, for doubtles it canne be nothyng elles when the conscience doc fele thez synnes, and see no remedyes howe to be discharged of the same.

¶ Of fawth the other parte of res-
penaunce. Capitu. xxxix.

Defini-
cion.

Fawth the other and necessarye parte of penaunce, is, that whereby the consciences be agayne deliuered out of fearefulnessnes, vnto y certayne & sure remission of synnes, lest they should despayre, beinge made asfrayed by y greatnes & aboundaunce of synnes.

Prone.

I thought good here seuerallye to handle also fawth as it is the other parte of penaunce, to the ende that the vertue of penaunce mape be the better knownen. But what thyng properlye saythe is, I haue before in the tytyle of fawthe declared

fayth parte of penaunce: fol.cxxi.

declared sufficientlpe, whiche treatyse maye be also referred hyther. Now, howe necessarilpe faythe is requyred vnto penaunce, and how and in what wyse the consciences be deliuered oute of theyr feare by faythe these reasons folowinge whiche be grounded vpon the worde, shall proue wel ynoughe. For take me awaye faythe and the consciences beyng depressed by synnes haue nothyng wherby they maye rayse vp them selues agayne oute of contricion. Furthermoze synnes beyng by contricion bewayled and detested can yet not be remytted wthoute fayth. Finally penaunce is vtterly vnprofytable: yea, and also full of despayre wthout this faythe: loke moze of this matter in the common places of Philip Melanchton.

faythe as it is a parte of penaunce is not de-
uyded in to partes. For it is one certayne affec-
tion of mynde of a sure confydence apprehen-
dyng remission of synnes by Christe.

C The causes of faythe be as before the holpe
gost and the worde. To these also maye be added
absolucion, which neuerthelesse is the self word,
whiche worde when the consciences do heare co-
cernyng remission of synnes, they rayse them
selues by faythe whiche afterwarde recepueth
the effecte of the worde euen remission of syn-
nes.

C Hyther maye well be referred the effec-
tes of faythe, so that thou applye the same hy-
ther vnto repentaunce. For faythe as a parte
of penaunce dyffereith nothyng from faythe
iustifyng. Of whyche I haue heretofore
seuerallpe entreated. The effectes be these.
To attayne remission of synnes acknowledged,

Melanchton.

No partes.

Causes.

Effectes

Common places

and detested in contricion, for faithe iustifyeth.
To rayse vp, to quicken, and to relcuc the dys-
mayed conscience in contricion.

To delpyuer the conscience from desperacion.



To make quiet consciences, whyche be assured
they be released of theyr synnes thzough Christ.

To byrnye with it the holpe ghoſte to be sure
leader, and the creatoure of newe affections and
moyens in vs vnto a newe lyfe . For
Christe yf he be cleaued vnto by faythe, groweth
vnto vs the holpe ghoſte . To cause a ryght
loue towardeſ G D and the neyghboure.

For charitee canne not be true and accepted,
befoze there be an attonement made by fayth.

Rom . 14

To engendre of it selfe all good woorkes , and
to cause that they maye please G D ; accor-
dyng to this terte , wythoute faythe it is
imposſyble to please G D . Item , all that
is not of faythe is synne . To ſhewe the dyf-
ference betwene frutefull contricion and vn-
frutefull, helthesome , and damnable , betwene
the contricion of Judas and of Peter , of Da-
uid and of Saule . For the contricion of Ju-
das and of Saule was therefore vnproſyta-
ble and damnable because it lacked faythe the
neceſſarye parte of repentaunce . To ſhewe
the dyfference betwene the scruple and the
filiall feare . The scruple feare is feare
wythoute faythe : the filiall feare is ioynd wyth
faythe .

Contra-
ries.

Contraries to the faythe be these . To denye
that faythe is the other parte of penaunce . To
say penaunce auaileth wout faith . To holde that
penaunce wout fayth is anye other thyng then
very desperacion . To holde that faythe the other
parte

parte of repentaunce is our worke. To defende
that the foresayde frutes of penaunce do folowe
by reason of any other thing then of faith.

¶ Of confession.

Capi. x. l.

Confession is of foure sortes. One is be- Diuis-
sion of
confessio.
fore god. An other opē. The. iiii. priuate,
but yet of open crimes, and whiche folo-
wed in steede of open confession. The
fourthe auricular.

¶ Of confession before God.

¶ Confession whiche is made before God is diffinis-
whereby we daylye confesse before God our syn- tion.
nes, condemnynge oure selues for vniuste and
wretched synners, to the ende that by the mercy
of God on which we cal, we may obteyne forge-
uenes of oure synnes.

¶ Nowe, that there is a confession to be made Proba-
tion.
before God, we be certeyned by many places of
scripture. The prophete sayeth: 'Myne offence psa. cxxix
I haue knowledged vnto the, and myne vnright-
eousnes, I haue not hyd from thee. I sayd, I
wyl confesse agaynste me my vnyghteousnes
vnto God, and thou haste forgiven the wycked-
nesse of my heart. These wordes of the pro-
phete besydes that they proue this confession,
they do all set forth the effecte, whiche foloweth
such as confesse them vnto God, that is to wete
remission of synnes. This diffinicion also is
approued by the hole. i. Psalme of the prophet.
Sainte Iohn agreeth to the same where he t. Ioh. i
sayeth. If we confesse our synnes, God is faithful
y he wil forgeue vs our synnes. To this confessio
euerye where we be exhorted by the prophetes,

R. iiii.

namely

Common places

namely of Hieremi. capitulo. ii. iii. and iiii.

mat. vi. c **Luc. xi a** **This** confession is a dayly confession because we synne daylye, and therfore Christe dyd put it in the prayer whiche he taught vs to praye, named the Vater noster, wherein we say, forgyue vs oure synnes. &c.

Causes **The** causes of this confession be the holy gost and the worde. For whyle the holye ghost rebuketh vs accordynge to hys offyce of synne iudgement and righteousnes, and that by the word it commeth to passe that we be broughte to the knowledge of oure synnes, and after we haue knowen them, that we confesse the same before God, whiche he forgyueth when his promyse of mercy is ones laid holde of by faith, accordynge to hys owne sayinge by the prophet Jeremy.

Jere. 2. b **Know** þ thine iniquitie because thou haste forsaken þ Lord thy god, & hast made thy selfe partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voyce sayth the Lord: oh ye shrinkinge childre, turne again saith

Jere. 3. b þ lord, & I wil be married w you. &c. Itē a lytle before he sayeth. Therfore at the lest waye from henceforth cal on me in this wise. O my father, thou art he whiche haste broughte me by i my virginittie, wylte thou thē be angry for euer. &c.

To the foresayde causes also the commaundementes of God is to be added, whiche commaundeith vs to confesse our synnes to GOD, wherby we be certifyed that this confessio pleaseth God. This commaundemente is openly espyed in this place where Christ sayeth. Repente ye. For this confession is the effect of contricion whiche is an other parte of penaunce.

mar. i. a **In** the gospel of Marke it is red that all were baptysed

Of confession before God. fol. cxxiii.

baptysed of Iohn in the floude Iordane, confessionge theyr synnes. Furthermoze, contricion is cause of this confession. For he that is contryte, shall necessariey also confesse hys synnes.

There be no partes of this confession. For it is one certayne confession before **G D D** of synnes euen from the hert, whiche neuertheles is done of diuerse parsons with diuers and sundry gestures. It is an hypocriticall confession which is made onely with the mouthe, wythout the true terrours of conscience wythoute faythe. ac.

No partes.

The confession of hypocrites.

If faythe be put to this confession, so that thou confellest thy synnes before God vnder a certayne confidence had vpon the promyses of God, by whiche he hath promysed to penitentes and suche as confesse theyr synnes remission of the same, than thou receyuest forgyuenes of synnes. Wherefore the chiefe effecte of this confession, is forgyuenes of synnes purchased by faythe. The other effectes be common with the effectes of contricion. For confession before God dothe nothyng differ from contricion, but as the causes and effectes differ. And he that is contryte, neuer forgetteth confession.

Effectes

Contraries to this confession before God be these. To saye confession whiche is made before God is not by gods lawe. To say this confession before God is ynoughe, and so to despyse the keyes and absolucion ministred by the brother. To saye that this confession before **G D D**, taketh away confession that oughie to be made to the brother lerned in gods woorde, to thintente

Contraries.

D

h. b.

thou

Common places

thou myghtest be instructed in the knowledge of the word and receiue by the woorde absolution of thy synnes . To holde that confession before God done as it shoulde be is oure worke.

The errour maundement in scripture. To holde that confession before God is unprofitable, because we be vncertaine of absolution . This erroure is greate, for this confession hath the absolution by the woorde . And hitherto partayne suche places of scripture as do remit synnes vnto the repentaunce parsonnes and whyche testifie that by this confession the holie fathers haue obteyned remission of synnes, as psalmes. lxxxi. And thou haste remytted the wyckednes of my herte . To holde that forgynenes of synnes whyche foloweth the confession before God, dothe folow for any other thing then saythe.

Of open confession.

Capi. XLII.

Diffini-
cion.

Open confession is by whyche in tymes past the comytters of open crimes do confesse theyr synnes before the hole congregacion, earnestly promysynge that they woulde henceforth amende theyr lyuynge, whyche done, they were pardoned, and admytted agayne into the congregacion.

Probaci-
on.

We be certayne of this diffinicion by the exam-
ples of scripture, which do aswel testifie that this confession was in vze in the churche as also proue the resydue of the diffinicion concernynge the forme of this confession . The exam-
ples hereof be. i. Cozi. v. and. ii. Corinthioz. ii.

Of open confession. Fol. ccciii.

In the fyrste place the Apostle wyrteth thus.
It is reported constantly that there is fornication amonges you, and suche fornicacion as is not once named amonges the gentyles, that one shoulde haue hys fathers wyfe. And ye swel, and haue not rather sorowed, that he whiche hath done thys dede myghte be excluded youre companye. For I verelye as absente in bodye, yet present in spirite haue determyned alredye, as though I were presente, of him y hath done thys dede. In y name of our Lord Iesu Christ, when ye are gathered together, and my spirite, with the power of our Lord Iesu Christ deliuer him vnto Sathan for the destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus. &c. In the seconde place he wyrteth thus. It is sufficient for the same man that he was rebuked of manye, so that nowe contrarye wyse ye oughte to forgeue hym and comfort hym, lest the same person shoulde be swallowed by wyth ouermuche heuynesse.

i. cor. 5. a

ii. cor. 2. b

¶ To thys confession was not added satisfaction, as openly teacheth Paule by these wordes: It is sufficient for the manne that he was rebuked of manye.

¶ In asmuch as this confession semeth to apperteyne to the forme of repprouinge the brother that sinneth taught by Christ, it hath y comaundment of God for the cause. For albeith Christe speaketh there of the synnes of pryuate persons, yet because we be commaunded there to disclose the synnes of oure stubborne brother vnto the church, therfore it semeth that his publique or open confession tooke her occasion and begynnyng of the sayde commaundemente.

Causes
mat. 18. c

further

Common places

Furthermore, this confession in respect of absolution hath goddes worde for the cause. The circumstaunces and ceremonies of the thyng was instituted by the authoritie of man.

No partes.

This confessiō is not deuyded into partes, but is one symple thyng, euen a publique and open dyscloſynge of notoryous crimes accordenge to the maner and forme aboue specified.

Effectes

ii. cor. ii.

The effectes of open confession be these. To wyne thy brother that falleth, as Christe theweth. Math. xviii. To reconcile hym that is fallen in to synne vnto the church agayne. Of this effecte monyſeth vs the Apostle, where he sauyeth: Wherefore I praye you doe so that charitye maye be broughte vpon hym meanyng the person that was fallen into sinne. To warne others by this open confession, and to fraye them frome commyttynge the lyke enormities. To be a token of earnest repentaunce, or a tryal wherby theyr stomackes be examined whether they haue earnestly repented.

Contraries.

Contraries to this confession be. To denye open confession to be of Goddes lawe, as hauryng regarde to the. xviii. Chapter of Matthew. To holde that open confession hath satisfaction annexed vnto it. To saue that this open and publique confession, whiche in tymes past hath been vsed of the fathers, is not to be brought agayne into vze, speciallye as farforth as it is of gods lawe.

Of confession priuate of open crimes before a priuate priest.

Capi. xlii.

Confession



Confession pꝛuate of open crymes before a pꝛuate Pꝛieste, is whyche hath succeeded in place of publyque confession before remembꝛed by whyche open synners were wonte to confesse their synnes before some one Pꝛiest appoynted ouer of the numbre of the elders for that purpose, whyche to suche as were in wyll to repente, enioyned a certayne punishment (whyche corrupte they cal nowe penaunce) before the congregacyon, by whyche they were tryed whether they woulde earnestlye forthyncke and forsake theyꝝ olde lyfe, whyche done, they were then fyrst receyued vnto the Congregacyon againe.

Of this diffinicion suche wyrters are to be soughte and looked vpon which haue wyrtten of this confessio. Cyprian maketh mencio of this in his sermon, De lapsis, and elles where. Also the Tripartite Hystoꝛie whose wordes thou shalte fynde in the common places of Melachton. Also an example somewhat lyke vnto this confession remayneth yet in suche places as pardons be hadde, where vnto Murtherers or other open synners resoꝛte, and there makynge a pꝛuate confessyon before some certayne Pꝛieste be afterwarde carped aboute the temple, holdynge vnder theyꝝ lefte arme a rodde, and in theyꝝ reghthe hande a brennyng Taper, with the rodde they be beaten of euery one of the Confessours, all whyche thynges done, they be ioyued certayne fastynges and prayers, and so at laste be admytted to the companye of the faythfull.

Diffinicion.

Probacions.

f. Ciprian, Tripartita hystoria.

Certainlye

Common places

Certainlye of thys confession a lyke example remaineth yet at thys day in Rome where is a special place appoynted for penytentes, & where they stande euen lyke vnto mourners.

Item certayne Weste churches are reported to kepe still a lyke blase of this confession.

Causes. **T**hys confession departeth further frome the worde of GOD then the open confession afore mencioned, wherfore the cause of thys confession maye lawefullye make mannes authoritye by whiche it was fyrste orderned as the **Tripartite** hyst. **T**ripartite hystoꝛye also declareth, where it saith. It was sene to the auncient bishoppes, that as it were in a stage playe notorious crimes shoulde be layed open to the testimonye of the churche, and for thys cause they appoynted forth a Prieste of a good conuersacion, a farthfull keper of counsell, and a wyse manne, vnto whome suche as hadde offended myghte approche and confesse theyr enozmityes. And the Prieste accordyng to euerye mans fault enioyned punishment. &c.

No partes. **T**hys confession hathe no partes, but is of one sorte, accordyng to the forme before prescribed.

Effectes **T**he effectes hereof be not vnlke to the effectes of open confession sette forth here tofore, as . To wyne the brother that is fallen. To reconyle hym to the churche. To mony the and feare other from lyke fallenge. To be the trial of true repentaunce.

Contraries. **C**ontraries be these. To save thys confession is by Goddes lawe althoughe in some parte I canne not denye but it hadde occasion of the former confession. To holde that the penaltie

Of Auricular confession. Fol. cxxvj

malte or punishment is added to thys confession that the penitente by the same myghte satisfie for hys synnes. To holde that thys confession in whiche the Priest enioyneth penalte or punishment (whiche they folowshpe call penance) is of necessite to be vsed, where as in dede the same is not commaunded by the lawe of God.

Of auricular or eare confession. Capitu. xliii.

Auricular or eare confession is whereby Doubtfull consciences and laden with synnes seke by the worde assurance, instruction, comfort, and a certayne waye to come to remission of synnes, whiche the belcuers also receyue because of absolution and the power of the keyes. Definition.

The necessarye vse of thys confession proueth sufficientlpe thys diffinicion. For manne beinge laden with the burthen of synnes for the mooste parte canne not comforte hym selfe, eyther because he is not well taughte in the worde, or because the batayles of hys conscience be greater then that it can well rydde it selfe of the same. Wherfore by all meanes thys confession is necessarye and profitable, to the intent that by it the conscience maye be instructed and taughte where it oughte to seke for comforte, that it maye obteyne remission of synnes. Nowe, that remission of synnes foloweth thys confession because of absolution, and the power of the keyes, these places teache vs. He that heareth you, heareth me.

Probacion.

Item

Common places.

Math.
xviii.c.

Item to whome so euer ye shall remyt synnes, they shall be forgyuen in heuen.

Causes.

The cause of this confessyon, I graunt, is mans authoryte. But forasmuche as God approueth absolucyon, and euerie man hath nede of it, therfore this confessyon is to be kept still in the churche, yf so be we wyl that there be a nye vse of the keyes in the churche. **N**eyther do I se why men shold be greued with this confessyon, onles I suppose bycause they haue no desyre to be instructed in the worde, where as yet they moste of all gloze of the gospel, or bycause remysyon of synnes is vnthankfull vnto them, whiche is offered in this confession by absolucion. **T**hou therfore whych hast the gospel, whiche disdaynest not to runne to sermons, vnbasinge the same with greate admyracion and delectacion of mynd why doste thou shrinke backe from confessynge or askynge counsell concerninge thy helth and saluacion, and frendlye to talke with the curate or shepcherde, to thynke thou mayste lerne of hym euen the selfe same thyng that thou hearest at sermons by the open preachynge of the worde.

No partes.

Care confessyon is not deuuyded into partes but is one simple confession where by the consciences do seke comfort instructyon and remission of synnes, through absolucyon whiche is by the worde.

Effectes of auricular confessyon procede of the profyte and necessite of the same as . **T**o be institute and instructed better in the Christen doctrine. **T**o receyue a stronger comfort by further instructyon. **T**o here of remission of synnes by the power of the keyes. **T**o receyue remys-

Of auricular confession. fol. cxxvii

remission of sinnes by the worde throught the power of the keyes there maye also be gathered other effectes of eare confession forth of the commodities of the same whiche helpe to repress the occasions of synnes when the conscience do here in confession the heynousnes of synnes and how horrible God punisheth synne. On the contrary parte howe greaie rewardes he will geue to good workes,

Contraries to eare confession be these. To holde that eare confession is by Gods lawe. Albeit I graunte that God approueth absolution. To despise auricular confession or to neglecte it whiche although it be not commaunded by the lawe of God yet for the foresayde commodities it is not to be despised ne neglected. oneles a man thinketh that he needeth not the worde whiche he heareth in the instruction and absolution. To bynde auricular confession to be a tyme certaine. To saye that the rehearsal and rekenynge vp of all synnes is requyred in confession by goddes lawe. To saye eare confession is therfore necessary that the penitent maye receiue satisfaccyon for his synnes. To holde that all the synnes are to be confessed vnder payne of deedly synne. To holde that auricular confession without satisfaccyon added to the same is in vayne and nothinge worth. To holde that all sinnes are to be confessed together wyth all the circumstances belonging to the same. To saye eare confession of it selfe concerneth necessitie of helth as pertaineth to the remission of the blame but not to the remission of the payne for whiche they holde that satisfaccyon is to be had. To holde that eare confession euē of it selfe wpeeth away

Contra
ries,

Papists
call.

Papists
caler
rout.

S. i.

sinnes

Common places.

The er- synnes aswell concernynge the blame as the
rouer of payne. To say eare confessyon maketh of a deede
scholern ly synne denvall synne. To holde that auricular
confessyon as a worke of it selfe deliuereth from
the euerlastynge payne and dimynyssheth the

The he- tempozall perne. To holde wryth Thomas the
respe of. scholern that the pryncypalle effectes of eare
D. Tho confessyon be to deliuer from euerlasting perne
mas wo- and from the perne of purgatorie in whych the
shipped sayde Thomas sayeth that suche as be confessed
mought be moze easily punysshed than suche as be but
he be. onely contrite.

Of satisfaccyon. Capi. xliiii.

Distinc-
tion of sa-
tisfacciō



in godlye.

Satisfaccyon is of two sortes the
one whych in tymes past was ad-
ded to open penaunce, the other is
deuysed by the scholern, and by
reason of many oppnyons added
to the same is vtterly wicked and

¶ Of satisfaccyon vsed in tymes past
in open repentaunce.

Distinc-
tion.

Satisfaccyon vsed in olde tyme in open pe-
naunce, is a certayne perne or punishment whiche
in olde tyme was enioyned by the preeste to
the penitent persons for theyr open synnes to
trye them whether they were earnestly repen-
taunt.

Probaci-
on.

¶ There is no doubt of this diffynicion whiche
is taken forth of the tryperite history, whiche
sheweth the orygnall beginnyng of this satis-
faccyon enioyned by the preest, accordynge to the
qualtyre of thoffence, by whiche the peniten-

tes exercised them selues vntill the tyme appointed by the byshop, when the byshop beinge present they were admytted agayne to the partakenge of the Lordes supper, that synall effect can not be called into doubt, for we muste kepe still this doctryne that by onely faith we obtayne remission of synnes, thozowe Chyrste and not through our owne workes.

The cause of this effectyon is mans authoryte, accordyng to that of the triperite history.

Causas.

It was sent to the auncient byshops. as befoze in the tittle of confession of open crimes befoze a pruate preest, the cause also of the satisfaction is the preest whiche enioyned the payne or punishment for whiche folowed satisfaction, whych lasted tyl the tyme prescribed of the preest. Furthermoze the cause of this satisfaction is the penitent, whych performed the same. The occasion of this satisfaction was given by the malice and noughtyness of men, whych by theyr false & feyned repentaunce dysceyued h church.

Occasio

Sundry sortes of satisfaction there were accordyng to the qualitey and greatnes of thoffence. And as the synnes were, so had they canons rules and lawes for the same.

Partes.

The effectes be these. To trye by the entorned satisfaction whether the penitentes were truly sorre for theyr synnes. To attempt them whether they wysshed heartely to come agayne to the congregacon. To tame the flesh from the wantonnes of synnyng. To be an impediment to the flesh that it fall no more so sone into vices.

Effectes
or workes of satisfaction in olde tyme used.

Contraries be these. To saye satisfaction in olde tyme was by Gods lawe, to holde that there is an other satisfaction for synnes the

Contraries.

Common places

Papistical errors.

purgatory men.

good S. Thomas.



merites of Christ. To maintayne two maner of satisfactions, one for veniall synnes and another for deadly. To save satisfaction standeth not of due workes, but superogative & is of superfluous workes, and more then nede by whiche he redeemed the paynes of purgatorie or other temporal paynes. This is as a Papistical satisfaction of whiche I will entreate hereafter. To holde that satisfaction chaungeth eternall paynes into paynes of purgatorie, or other temporal paynes. To holde that suche paynes be remitted partlye by the power of Sayncte Peters keyes, and partlye by satisfaction. To save satisfaction taketh awaye the blame and geueth remission of synnes. To maintayne with Thomas that the confesseure doeth laudablye when he sayeth to his ghosstelye chyld. What so euer good thou do by satisfaction the same mought be vnto thee for remission of synnes. To holde that satisfaction sufficeth for the purgynge of payne eyther eternall or temporal. To defende that the penitent obtayneth by satisfaction & perfyte fruit of grace. To defende that satisfaction is called a pyece, raunsome, or recompence for synnes. To holde that one manne maye satisfie for another, as wel for the payne, as for & blame. To graunt that satisfactions do yet serue whē they be done in deadlye sinne. To holde & the satisfaction of Christ serueth for the whole nature of man, but yet & euery man oughte to satisfie for his owne sins. To maintaine & ther be superogative or superfluous workes which be not vicerly wicked & abhominable. To hold & fastinges & other exercises to brydle & riot of & fleshly be not due workes

Of satisfaction of scolemen. fol. cxxx.
to be done durynge lyfe and not at tymes appointed.

¶ Of satisfaction deuyfed by scholemen.
Capi. ¶ LII.

Satisfaction deuyfed by scholemen is **Disinis**
whiche standeth of workes not due but **cion.**
superogatyue or superfluous whereby
be redeemed & paynes of purgatorie or
at lest way other temporal payne.

¶ The reasons whiche the scholemen bringe **Probact**
forthe for the confirmation of their heresye be **ons.**
these. Injuries committed muste be recom-
pensed or satisfyed accordynge to the egalte of
iustyce. Ergo say they workes not due but su-
perogatyue are requyred. Also where as God
is mercyful he remytteth the blame, and where
as he is a ryghtcouise iudge he chaungeth the
euerlastynge payne in to the paine of purgatory
or other temporal paynes. Nowe, parte of these
paynes they say is released by power of that po-
pthe keyes and parte is to be redeemed by sa-
tisfactions.

¶ The cause of this satisfaction is thautortie **Causes.**
of man whiche besydes gods worde:rea, against
that most open worde of God hath deuyfed sa-
tisfaction. The occasion of this deuyse was the
confession in olde tyme vsed of publique crymes
before a priuate priest not ryghtely vnderstande
whyche added to the penitentes a certayne pe-
naltie or punishmente not that by the excus-
tynge of the same they shoulde satisfye for their
synnes but that beyng nowe released of
them by the power of the keyes they
myghte declare before the hole church that
S.iii. they

Common places

they earnestly repented. The causers also of this satisfaction be the pop^e the priestes that enioyne this satisfaction or penance as they call it to

Our ho-
ly religi-
ons par-
sons laie
penaunce
vpo the
selues.

superfluous (in dede they be superfluous and
vayne) as be pylgremages, rosaries of oure la-
dy, bygilles, tozmentaries, and be thynges of
their owne bodys wearnge of thynges made of
beer rope girdels goynge wolwarde and bare-
fote or with windowes in their shoes, and suche
other mooſte vyle woꝝkes: yea, and often tymes
mooſte folyſhe.

Partes. ¶ The fynyfthe schole doctours of later tyme
whiche wyte that satysfaccion deserueth remis-
sion of synnes make two partes therof. The one
whiche satysfyrth for vengall synnes for whiche
they dreame that pytter pattrynages dayly sayde
be sufficient. The other, whiche satysfyrth for
deadly synnes, and for the paine of purgatorie.

Effectes **E**ffectes of this scholastical, or rather diabolical satisfaccion, they wyl haue these . To chaunge the cuerlastynge payne into paynes of purgato^{ry}, of whiche part is remptted save they, by the power of the poppshe keyes and parte by satisfaccions. To redeme the temporal paynes, to merite remission of synnes or of the blame. To merite (for they be great meriters) yfse cuerlastynge. These two last effectes, the rinde a folshe monkes haue put to, deuisinge them oute

of theyr browthe pates.

Of Pardons or indulgences.

Capi. **¶** I. **¶** I.

Indulgences or pardons were in tymes past forgeuings of open penances (as they cal them) or satisfaccions. **¶** This distinction taken forth of the maner and custome of open penaunce, and therfore it is certayne and sure.

The cause of pardons is the priest which released the inioyned penaunce or satisfaction. **¶** Causes.

Indulgences haue no parties whiche neuertheless, accorpyng to the state of the parsons, and necessitie of the thinge were otherwhyles graunted moze, otherwhyles lesse vnto the penitentes. **¶** Parties.

The effectes of pardons were these. To vnburde the penitentes, either because of their weakenes, or for other causes. To serue in the stede of satisfaction, that was entoynd. **¶** Effectes

Contraries to this aunciente ordinaunce be these. To graunte with the papistes that pardons is a release of payne whiche deseruinglye we shoulde suffer for oure owne synnes, taken out of the treasure of the church, to pay home the iustyce of God. To save wth the holy man S.

Thomas of Aquine, that indulgences be geuen by satisfaccions to the honour of God, & commoⁿ profyte of h^e church. In dede it is to greate profyte & aduantage of the poppe the church which is ecclesia malignat^{um}, eu^e h^e church of harlotres. To hold wth schole clerkes, that pardons be not geuen for corporall thynges of them selues but as temporall thynges be ordeyned vnto spirituall, se howe pretely they cloke theyr

Contraries or errors papistes

Thomas of Aquine.

Common places

they earnestly repented. The causers also of this satisfaccion be the poppe the priesles that enioyne this satisfaccion or penaunce as they call it to
Our ho= suche as be confessed of them. Item they whiche
ly religi= laye it vpon them selues as heretofore hath bene
ons par= used to be done of workemen . I call them so
sons laye whiche stryue to wyne heauen by their owne
penaunce good workes as they call them. The mater of
vpō the substantiounce of this satisfaccion is taken forth of
selues. the seife workes which they cal superogatyue or
superfluous (in dede they be superfluous and
vayne) as be pylgremages, rosaries of oure la-
dy, veylles, tormentaries, and be thynges of
their owne bodyes wearynge of hertes made of
heer rope girdels goynge wolwarde and bare-
fote or with windowes in their shoes, and suche
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To merite (for they be great meriters) lyfe euer-
lastynge. These two last effectes, the rinde & fo-
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af

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Distinction.

Prooue.

Causes.

Partes.

Effectes.

Contraries or errors papistes

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S. iiii.

stinking

Common places

K synkynge paynes. To defende that pardons by the power of S. Peters keyes do deliuer soules oute of Purgatory. To say pardons do good seruyce for the remission of temporal paynes.

Rome. To graunte oute pardons with the bishop of **Pardo =** Rome and his reuerende clergie, for suche as
nes. geue theyr helpynge handes to the buyldinge of chapels and churches. To holde that pardons be auapleable for those that dyed in grace, or al papistes so oute of grace. To mayntayne with the dysgyssed papistes, the pardons take awaye bothe culpa & pena, the synne and the punishment due for the same,

¶ Of the ecclesiasticall power, or
power of the church.

Capi. XLIIII.

Defini-
tion.

The ecclesiasticall power or power of the church, is whyche standeth in teaching the ghospel, administratynge the sacramentes, and excommunicatynge such as be open fenners, and agayne in asswylenge the same when they demaunde absolution.

Proba-
tion here
of.

¶ The realme of Christe is spiriual, not ruled by the swearde, by the armour, and other thynges apparteynynge to a worldly polycie: wherefore this churchely power is rightlye describ'd by the wordes aforesayde. Furthermore Christe whiche is bothe the founder and maker of this churchely power remoued all worldly gouernaunce bothe from hym selfe, and from his discyples vnto the prynces of the worlde from him selfe which would not be chosen to be kynge, but fled away fro his apostles & disciples where as

Of ecclesiastical power. .fol.crrvi.

he sayeth vnto them, the rulers of the gentyles
 haue dominion on them but so shall it not be a- **Joh. vi d**
 monges you. Nowe saincte Peter hym selfe,
 whome the papistes make the heed of theꝝ po-
 ppe the power oz rather tyzanny, vsed no worldly
 oz temporal power: yea, on the contrarie parte
 Saincte Peter wyrteth that we oughte to obey **i. pet. 2. c**
 the temporal rulers ordeined of **G D D** for the
 defence of suche as be good, and punshemente
 of the wicked. Also Saincte Peter exhorieth **i. pet. v. a**
 his felow priestes to fede the flocke of Christ, & to **Some**
 plaie h partes of bishops (for so it is in h Greke) of oure
 not constrainedlye but wyllynglye, not for fowle bihops
 lucours sake but of a prompte mynde, not as had nede
 though they bare rule ouer their flocke allotted be con-
 to their spirituall charge, but in suche wyse as strayed
 they may be examplers vnto their flocke. **Jey- to this.**
 ther doth his felow **S. Paule** dissent from hym
 who also testifieth vnto the Corinthyans of him
 selfe saying. Not that we are lordes ouer your
 fayth but we are helpers of your ioye. Nowe to
 teach h gospel they be comaunded of Christe who
 saith, go ye into h hole world & preach h gospel. **mar. 16 d**
 Item as my father hath sent me, so fede I you. **Joh. xx f**
¶ By sacramentes I vnderstande here bap-
 tisme, the souper of the lord, and absolucion. Of
 baptyfme speaketh Christ thus. Go and teache **mat. 28 d**
 al nacions, baptyfynge them in the name of the
 father and the sonne and the holy ghoste. Of the
 souper of the Lorde he sayeth, Eatc ye, drinke ye
 &c. Of absolucion he saith. Merely I saye vn-
 to you, what so euer ye bynde vpon earth it shal **mat. 18. c**
 be bounde in heauen. &c. The diffinicion also
 appeareth certayne by the partes of the eccle-
 siasticall power whiche be these, the power of
S. b. doctryne

Common places

doctryne or order, and the power of excommunication and absolucion. Of excommunication speaketh Christ in the. xviij. chapter of Mathew. Examples of excommunication appeare in the fyrste Epistle to Timothy cap. i in the parsons of Hymeneus and of Alexander whom S. Paul beroke to Satan, that is to say, he excommunicated that they should lerne not to blasphemie. Item the apostle blameth the Corinthiās, that they accused not, that is, that they put not oute of theyr company the man that had committed adultery with hys owne fathers wyfe. And agayne afterwarde he blameth thē after they had excommunicate hym whā he toke great sorow for his offence that they receiued him not into theyr cōpany. Finally such as haue fallen & be repugnant ought to be taken againe accordynge to the example of Peter, and infynyte other.

1. tim. i. d

1. Cor. v. a.

Causēs of the power of the church.

Christ is the principall cause of this power. For he ordeyned it and committed it to the congregation, as appeareth. Mathew. xvi. and xviii. and in the gospell of John capitulo. xx. After Christe, the church is a secondarie cause of the ecclesiasticall power, whiche hath authoritie to confer and to exercise it. No priuate parson, no byshop, no archebyshoppe, or what so euer name he beareth or taketh vpon hym hath no power, onlesse it be committed to such priuate parsons by the hole congregation, not taken awaye agayne for the abusynge of the same, wherefore the byshop of Rome is not a surpactylle to blame that he draweth the power of the church to hys owne proper personne and vbyshop of surpeth vpon the authoritie of the same mooste Rome. tyrannously.

For

For onely the church hath the keyes, and therefore it also hath the power to electe and nominate suche as oughte to administer the keyes of the church, where the pure worde of God is had and the ryght vse of the sacramentes. The manner and forme of callinge and chosynge the ministers in olde tyme vsed in the church was this. The people byd chose and afterwarde came the next byshoppe adioynng to thar diocese and approued the election. Testimonies of this election thou shalt finde in the common places of Melancton. And sayncte Paule commaundeth it us to ordeyne Priestes in the places nere aboute him. Afterwarde by authorite of the counsaile of Neece, the confirmynge of the Byshoppe elected was geuen to all the Byshoppes of the same prouince, whiche constitution because it semed verie harde, was chaunged to the confirmation of thre, eithre beyng there presente, or elles by wytynges agreynge thereunto.

The ancient vse of the church.

Dist. 64. ca. Epis. copt.

Worthy persons to the ministracion of Goddes worde be describbed of the Apostle in his Epistles to Timothy, and to Titus, which description is approued. Dist. xxb. Hether to per-
 mete to be s ministers
 it is commaunded that such be promoted to the of s con-
 dignitie of a byshoppe as be approued of longe gregari-
 tyme, as wel by the worde of saythe, as by the on
 example of ryghte conuersacion. Item Dist. xxiii. cap. Tales. Let suche be elected to be ministers of the church, as can worthelepe handle the diuine sacramentes. Also. Dist. xxiii. Car. Hinc igitur. Lette them studie and endeoune rethem selues to kepe perpetuallie the cha-
 ritye

Common places

little of an undefiled bodye, or at leest waie lette
the be coupled wth h^e yoke of one only matrimony,

Partes. It is an olde diuision of the churche or eccle-
siastical power, to deuyde it into power of order
or doctrine, where vnto perceynerh preaching of
the gospel, declarynge of remission of synnes,
and comunicatyng the reof, administratyng of h^e
sacramētes. And into h^e power of iurisdiction,
to which belōgeth excommunication & absolutiō.

Effectes The effectes of the ecclesiastical power be these.
To teach the pure worde or gospel, according to
the sayinge of Christ, I sende you, as my father
hath sente me, but Christ was not sent to teach
Iyes, ergo neither the preachers be sent to teache
Iyes. To teache repentaunce and remission of
synnes in the name of Christ, for these be the par-
tes of the pure worde or gospel. To minister re-
mission of synnes to others, for thys is the
chiefe effect of the gospel. To minister sacramē-
tes according to the word. To asloyle by the po-
wer of the keyes all true penitentes deman-
dinge the same. To excommunicate open sin-
ners, amonges whom I reckon blasphemours,
falsse teachers, &c. Semblably Paul excommu-
nicated Hymeneus and Alexander for their blas-
phemie. To receiue agayne such as couer to re-
turne agayne vnto the churche, and so to asloyle
them, according to the example of the aduoute-
rer mencioned of the apostle in the seconde E-
pistle to the Cor. Powe, these effectes and offe-
cies they may not exercise in a corner, but opē-
lye, and in the sighte of the congregacion. For
the doctryne of the Gospel is an open and ma-
nifest preachynge. Perther is it lawefull for e-
uery pryncipall person to exercise these offices,
but

1. Tim. i.

ii. cor. ii.

2. cor. 14



Of ecclesiasticall power .fol.cxxiii.

but onely to suche as be appoynted and called there vnto by the church, that all thynges may be done in the congregacion scmpnynglye, and in due order. Neuerthelesse euerye manne may: yea, and is bounde priuatlye to teache and instructe hys neyghbour, to declare vnto affrayed consciences remission of synnes, and that by the worde, & so to asswele them. Also in case of necessitie it is lawfull for euerye person to minister the sacramentes. But to excommunicate is not lawfull for anye priuate person, as it is neither lawfull to asswele the excommunicate person. For these thynges because they be publique iudgements and spectacles oughte to be done before the whole church. And therfore the apostle wyrteth to the whole church of the Corinthians, and not onely to the ministers of the church that they shoulde receyue hym agayne into theyr companie whiche hadde committed the aduoutre.

If I thoughte good amanges the contraries Contrare hereof, compendiouslye to touche the ecclesiastical power, which vnto this day the bishop of Rome hath vsed, or rather abused with horrible tyranny, which thyng I wil the gladlyer do because I knowe that the true ecclesiastical power shal the better be espied when on the contrarie syde the false and tyrannycall power of this monster is set forth.

Of the Poppe power.

The power of the church, which hitherunto the pope hath vsurped is a dominion in things spiritual and temporal: yea, rather a power aswel vpon the laytie as vpon the clergy,

Defini-
cion.

Common places

gre with the authoritie of makinge and statuting lawes to rule men withal, aswel in spiri-
all as tempozall thynges and where lawes haue
no place there to exercyse the swerde for the
maintenaunce and defence of the goodes bothe
spiritual & tempozal of the church militaunte.
The firste parte of the distinction is appa-
raunte dist. xix. Capitu. Ita dominus. Also in
the decretalles, de electione. Cap. significasti.
Also in the decretalles, de hereticis. Cap. Ad ab-
olendam. Howe of hys dominion vpon the lay-
te, there be examples ynough, in which we see
the tyrannye of the byshoppes of Rome vppon
Emperours & Kynge s, pope Zacharye deposed
Hilderiche the frenche king and made of a king
a monke. Innocent the fourth dyd put downe
Frederike the seconde frome the empyre and in
his place servy another. Pope Alexander the. iii.
before hym dyd treade with his feie vpon Fre-
derike the first emperour of the name surnamed
Barbarossa father to the sayde Frederike the
seconde. And of authoritie of makinge and in-
actyng lawes at their pleasure which they binde
men vnto, moze straghtlye then to the gospel,
certifieth vs Leo. Dist. iiii. ca. de libellis. Now,
Boniface the. viii. raised greate warres in Ita-
lye. Gregory moued al warres vpon the empe-
rours of Rome for maynteynyng theyr confes-
sion of the byshoppe of Rome. Pope Julius
because he made manye warres is honoured of
some for a saint and a blessed mā. The false and
traytorious warres or rather conspiracies of
Clement be not vnknewen.
This popish ecclesiastical power they deuise
into order where by they chose their ministers &

Proba-
cion.

zacharye

Alexan-
der the
thyrde.

Leo.
Bonif-
face.
Grego-

Julius.
Clemēt.
Partici-
on of the
popishe
power.

maye

Of ecclesiastical power. fol.cxxxiii.

make proclayme and preache this power furnished with lyes and tyrannye, and in greate abuse distribute the sacramentes. And into iurisdiction spiritual and temporal.

Of this power the cankes be Tyrannye and a mere lust to raygne, wherby Boniface & thirde obteyned of the emperour Phocas the name of the vniuersal bishop, which obteyned by lye and lye to his powers, he encreased the same, & to the intent it myghte be the more sure and stable and also extende the farder, his successours byshoppes of Rome studied the same that Boniface dyd, tyl at last they were become in worldlye power farre myghtyer then kynges and emperours, whom other whyles they vtterly deposed of the empyre, finally, I call the popish power a tyranny, forasmuch as it is a power gotten without ryghte & vnrighly possessed of them, namelye sithens they also glory and boaste to be the vicars of Christ, by which facte they declare themselves to be very antichristes, that is to say, agaynst Christe.

Causes.

Their effectes & workes be these. To deuise and make lawes, statutes, ceremonies, articles of the faith, and now these, now those rites, which the byshops of Rome do laye vpon the selve congregation as oracles of God or gospels with this condictio annexed therunto & who so euer trasgresleth & same shalbe deppriued of the name of a christen man as openly testifieth Leo. dist. iiii. cap. de libellis. To confirme the highest temporal ruler in earth, dist. xxi. ca. Omnes, where it is read that S. Peter receyued of Christe the administration bothe of the earthlye and of the heauenlye empire. To administer wordelye powers

Effectes

Common places

wers whiche power the byshops of Rome take vnto them of Peter theyr predecessor accordynge to their lawe aforesayde. To make tempoꝛall lawes. To geue sentence of death accordynge to the same. To make warres for defence of the churche goodes. These tempoꝛall offices be nothynge mete and conuenient for byshops especyally sythens (as I sayde) they will be bycars of Christe in the kyngdome of Christe whiche was altogether estraunge frome this world. To ordeyne and electe blynde bousardes, contrary to theyr owne decrees, as well to preache impure doctryne defoyled with mans inuencions and for the moste parte repungnaint to the sincere worde of God as to distrybute the sacramentes in an horryble abuse. To curse and excommunicate euerye man at theyr owne pleasure, as testyfy the temples of theemperours of whome there hath ben in maner none befoze our tymes whiche hath eskaped theyr thunderboltes.

¶ Here folowe the rest whiche be contraries to the true Ecclesiasticall power.

<p>Contra ryes.</p> <p>Papisti- call</p> <p>The de- testable.</p> <p>heresy of papistes</p>	<p>¶ Contraries therfoze to the true power of the church be these. To holde that the ryght of conferring the Ecclesiasticall power remaineth onely with the pope and not with the churche whiche hath the keyes giuen vnto them of Christ. To saue no man ought to be admitted to minystr the worde onlesse he be elected ordynate and confirmed of the pope or his deputies. To denye that euery partycular congregacion hath power to reiect theyr minystrs of the worde by the authoꝛyte of the keyes commytted vnto the.</p>
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Of ecclesiasticall power . fol.cccc.

To saue that onely to Saynt Peter and his
succellours byshops of Rome were geuen the
keyes of the Ecclesiastycall power and not to the
churche. To denye that the princypall effectes of
the churchely power be, to teache Gods worde,
to preache remyssion of synnes by Christ, to be-
stow the same vpon suche as couet it to destri-
bute reghtly and purely the sacramentes . To
holde that the power of the church standeth not
but amonges the annoynted prestes . To holde
that pryuate persons maye not pryuate ex-
erce thoffices of the Ecclesiastycall power as to
instruct therr neyghbour in Gods worde, to
speake and take of the Gospell, in necessite to
destribute the sacramentes. &c. To holde the o-
pen confessyon is not necessarie . To do awaye
pryuate absolucion and be contented wth an
absolucion phantastical . To saue that
publique absolucion canne not stande wth
pryuate absolucion, but that the one or the
other is to be abolyshed . To defende the ex-
communicacyon apperteyneth to pryuate per-
sons that they maye excommunicate of therr
owne authoptye whome they lust. To holde that
excommunicacyon maye duely be done althoughe
it be not openlye done befoze the congregacyon.
To saue that onelye suche as preach euill doc-
tryne are to be excommunicate and not such as Errour
goue euill examples of leuyng . To denye that of
suche are to be recepued agayne into the congre-
gacyon whyche haue repented. To seke anye o-
ther thynge by the Ecclesiastical power then the
execucion of the foresaide effectes. To exercise
the offices of the Ecclesiastical power open-
ly wythout lawfull calling by the church to the same.

Common places.

**Math.
xxiii.a.**

**What is
to sit in
Moses
chayer**

Philipp.i.

**Heresie
of purga
toze men
Dopthe
errour.**

To resiste rashely the mynysters of the church contrarre to the commaundement of Chyrste, who sayth, All thinges that they commaunde you to do that do ye, that is to wete, as longe as they sit in the chaire of Moses. Howe to sit in the chayer of Moses is to expounde the lawe of God purely and sincerely. To holde that the vse of the Ecclesiastycal power is lettred or taken awaye thzough euill mynysters, so that they sit in the chayer of Moses. Therfore Chyrste signifieth that there sit in the chayer of Moyses scribes and pharises both good and bad, wherunto accordeth Paule wrytynge to the philip. thus. Some preache Chyrste of enuy and contencion, some also of a good wyll. ac. But what forceth it, sayth Paule, so that Chyrste be preached by any maner of wayes whither it be by occalpon or of true meaning. I therin ioye, yea and wyl ioye. To abuse the offices of the Ecclesiastycall power for garnes and foule lucre. To holde that the Ecclesiastycall power is of no force. To holde that by the power of the keyes soules be deliuered through pardons out of purgatoze. To saye in reseruacyon of cases not onely the canonycall payne but also the offence maye be reserued, yea and in suche as be trulye repentaunt.

Of mens tradycions in the Church
Capi. xlviii.

I Wolde not put the place of mens tradycions amonge the effectes of the Ecclesiastycall power, as though it sholde pertaine proprely thether, soasmuche as it

cons

Institute humane tradicions in þ church is not þ prope effect of þ churchly power, but whyche mixed therewith for certayne and necessary causes, as hereafter shall more playnly appeare.

¶ Mens tradicions in the churche therefore, be ordinaunces of men whyche they make, whiche haue a comyssion of the churche to the same, to thintent that all thinges maye be done in the congregacion wpyth comelynesse and in orde.

Descrip-
tion.

¶ This differencyon is playne. For they be not gods whyche ordeyned humane tradicions in the churche, or yet do ordeyne. Furthermore certayne it is that the tradicions be not of the lawe diuine, because they be not expressely mentyoned of in the worde. And thapostle. i. Corin. thi. vii. where as he had not an open worde of God to serue for his purpose durste not but cal his tradicions counsels and not commaundementes where he sayth: Concernyng virgyns I haue no commaundement of the Lorde, but I geue counsell. &c. Wherefore we ought diligent-ly, accordyng to the maner of Paule, to discerne mens tradicions frome the expresse commaundementes of God. For thus the apostle alwayes protesteth before his tradicions: I speake this of sauour, and not of commaundement. Item to the rest speake I (sayth Paule) and not the Lorde. The synall effecte putteth Paule where he sayth: wherefore brethren endeuer your selues to this, that ye prophesy (he calleth prophesye interpretacion of scrpyture) and forbyd not to speake wpyth tonges, and let all thynges be done honestly and in orde. So there Paule both instructe lessons or redynges in the church

probaciō

i. Corin.
vii. c.

i. Corin.
vii. a.

i. Corin.
vii. c.

i. Corin.
xiii. g.

Common places

Item that women speake not in the congregacion but kepe sylene. Also in the eleueth. chapter that women haue theyr heades couered, and that menne be bare headed when they praye.

Item in the seuen chapter that the man & wyfe abstayne one from another for a tyme, but not so but they come agayne together afterwarde, lest Sathan myght tempt them for incontinen- cie. Also that the farythful husbände forsake not his vnfarthfull wyfe, so that she will agree to tarye with him. And the apostle addeth the final effecte wherwith he concludeth his traditions,

6. cor. 7. a

sayinge: Not that I shoulde caste a snare vpon you, but that ye myght folowe that which is honest and comelye. &c. Hereby it also appeareth that humane traditions be no Sacrifices or seruyce of GOD, but thynges indifferent which may be chaūged, altered, corrected and reiected, accorдынge to the occasion of the tyme, as uen as the same selfe thinge was done in counsels, folowing which customably haue corrected and oftentimes reiected y constitutions of their predecessours which thing they myght not haue done if humane traditions had ben of gods law.

Causes.

The causes of humane traditions in the churche be these. The authoritie of man, and the

Partes.

power whiche the pastours and ministers haue that be called of the churche.

Humane traditions be all of one sorte in the churche whiche some men call rytes, some ceremonies. And forasmuch as some ordinaūces as pertaine to order, & other sōe to institucio, therefore they may be deuided into tradicions ordinal, and institutoy. Vnto ordinall maye be referred holys

holpe dayes, fastynge dayes, diuersyte of garments. &c. Unto institutoy lawes may be referred lessons and songes, wherwith the yowth and the rude people be instructed. The papistes deuyde the tradicions into vniuersall and pertypular. The vniuersall they say oughte not to be corrected ne chaunged but the particular may.

The effectes of humayne tradicions in the church be these. To make that al thynges (accordynge to the rule of Paule) be done in the church honestly and in ordre. Also in an other place he sayeth: This I speake for your profyte not to intangle you in a snare, but ye mighte folow that is honest and comely. Item to make the confusion vniuerse for the church be eschued. To cause that soberlye and quietlye all thynges be executed in the church. To bynge to passe that the yowthe and vnlearned people maye be instructe, and broughte by in the woorde of **G D D.**

Contraries to mens tradicions in the church be these. To holde that humayne tradicions be institute in the church to be a true seruyce of **G D D.** To saye mennes tradicions in the church yf they be repugnaunte to the woorde oughte not to be caste forth. To saye all humayne tradicions ordeyned of popes in the church are to be kepte vnder payne of deade lyf fenne, because popes be heades of the church and bycars of Christe.

To holde that mens tradicions muste be had in suche pryce that we maye not ones doubt or aske the question whether they be repugnaunte wth the woorde or no. To holde that it is in the byshoppe of Romes power to make

Effectes
i. cor. 14.

i. Cor. 7 f

Contra
ries.

The
most da
nable he
refes of
papistes

Common places

traditions and lawes of lyke strength with the commaundementes of God. To holde that humane traditions deserue grace or remission of synnes. To mayntaine that mens traditions in the churche serue to pacifie God and to satisfye for synnes. To save mens traditions in the congregation may not be broke in case of necessitye. To caste forth of the churche all humane traditions: yea, & those also whiche be not repugnant to the worde whiche rashnes is cause of great dissencion and of manifolde incommodities. To denye that we oughte to obey mens traditions which be not contrary to the gospel but ordained to this onely ende that all thynges be done in the churche semenglye and in orde.

1. cor. xi c

To raise discorde for mennes traditions in the churche. Against these speaketh Paule where he sayeth. But yf any man seeme to be contentious amonges you, let hym knowe that we haue no suche custome neyther the congregacions of God, to mayntayne that this lyfe may be ruled without ceremonies and rites. To auauce and extol humane traditions aboue the commaundementes of God as they haue done which haue dreamed superfluitie of ceremonies. To snarle the conscience by humane traditions agaynst whome wyrteth Paule. i. Corinthiorum. vii.

Ceremonies be thynges indifferente.

To denye mens traditions whether they be rites or ceremonies to be thynges indifferente. I cal that indifferent wherein consisteth neyther ryghteousnes neyther synne. To transgresse the traditions of men in the churche after a sedicious maner and to ysklaundre of others. To say the scripture onely damneth humane traditions amonge the Jewes where Chriſt sayeth:

They

They worship me in bayne with the commaunders of men. ac. To lade the church with humayne traditions. To kepe and obserue traditions of men superstitiously. To say mes traditions maye not be of diuers sortes in dyuers places. To say that of necessitie of saluacion all humayne traditions oughte to be in all places alyke. To denye that honest ceremonies & rites vsed hitherto in the church which be not agaynste the wordes maye moze profitably be kepte till then new ordeyned. To denye that y chaunge of humayne traditions onles necessitie or vrgente commoditie moueth to the contrarie. is cause of infynite mischeues and incommodities. To cōdemne suche as haue thowen oute of the church vnprofitable and wicked ceremonies. To denye that charitie and necessitie be the meanes whereby all mens traditions in the church oughte to be measured.

The error of superstitious persons

Of the church or congregacion.

Capi. ¶ I I I.

The place or tytle of church foloweth becomueniently the ecclesiastical power. For the church is the kyngedome wherein is exercysed this ecclesiastical power, and from whence it procedeth originally by reason of the keyes committed by the church vnto the ministers of the same. But for as muche as the church consisteth indifferently, as well of the true faythfull parsons, as also of hypocrites and false harlots, it is harde so to describe the church that thou maiest thereby knowe wherein the godly do diffre from the counterfayte and

¶ iii.

despyled

Common places

traditions and lawes of lyke strength with the commaundementes of God. To holde that humane traditions deserue grace or remission of synnes. To mayntaine that mens traditions in the churche serue to pacifie God and to satisfye for synnes. To save mens traditions in the congregacion may not be broke in case of necessitie. To caste forth the of the churche all humane traditions: yea, & those also whiche be not repugnant to the worde whiche rashnes is cause of great dissencion and of manifolde incommodities. To denye that we oughte to obey mens traditions which be not contrary to the gospel but ordained to this onely ende that all thynges be done in the churche semynglye and in orde.

1. cor. xi c

To raise discorde for mennes traditions in the churche. Against these speaketh Paule where he sayeth. But yf any man seeme to be contentious amonges you, let hym knowe that we have no suche custome neyther the congregacions of God, to mayntayne that this lyfe may be ruled without ceremonies and rites. To auauce and extol humane traditions above the commaundementes of God as they haue done which haue dreamed superfluitie of ceremonies. To snarle the conscience by humane traditions agaynst whome wyrteth Paule. i. Corinthiorum. vii.

Ceremonies be thynges indifferente.

To denye mens traditions whether they be rites or ceremonies to be thynges indifferente. I cal that indifferent wherein consisteth neyther ryghteousnes neyther synne. To transgresse the traditions of men in the churche after a seditious maner and to vsklaundre of others. To say the scripture onely damneth humane traditions amonge the Jewes where Christ sayeth:

They

They worship me in bayne with the commaunders of men. &c. To lade the church with humayne traditions. To kepe and obserue traditions of men superstitiously. To say mes traditions maye not be of diuers sortes in diuers places. To say that of necessitie of saluation all humayne traditions oughte to be in all places alyke. To denye that honest ceremonies & rites bled hitherto in the church which be not agaynst the words maye more profitably be kepte still then new ordered. To denye that y chaunge of humayne traditions onles necessite or vrgente commoditie moueth to the contrarie, is cause of infinite mischeues and incommodities. To cōdemne suche as haue thowen oute of the church vnprofitable and wicked ceremonies. To denye that charitie and necessite be the meanes whereby all mens traditions in the church oughte to be measured.

The error of superstitious persons

Of the church or congregacion.
Capi. IIII.

The place or tytle of church foloweth becomueniently the ecclesiastical power. For the church is the kyngedome wherin is exercysed this ecclesiastical power, and from whence it procedeth originally by reason of the keyes committed by the church vnto the ministers of the same. But for as muche as the church consisteth indifferently, as well of the true faythfull parsons, as also of hypocrites and false harlots, it is harde so to describe the church that thou maiest thereby knowe wherein the godly do diffe from the counterfayte and

¶.iiii.

disgysled

Common places

disgyſed game players (we call ſuche hypocrites) namely ſythens theſe two ſortes of menne haue in outwarde apperaunce all thynges a lyke. I neuertheleſſe to thirrentc I may ſhewe ſome difference betwene & true membres of the churche, and the diſgyſed hypocrites haue to my power ſeuered them in the cauſes and effectes, leſt I ſhoulde gyue occaſyon of ſkiaunder to the papiſtes whych be euer barkynge and crying oute againſt vs, of the one church we make two, becauſe we make diſtinction betwene the true and the counterfarte.

Diſtinction.

¶ Wherefoze the churche in a generalite is the congregacion of al ſuche as profeſſe the goſpel, onely the excommunicate excepted.

Probacion.

¶ I thinke it vnknownen to no manne that the churche taketh hyr originall begynnynge of the profeſſion of the goſpell, and that then it began when the fyrſte promyſe was made of the goſpel, whych forasmuch as it beſell cuen in Adams tyme, and vnto Adam, it is certayne that the churche began euen then, and that from Adam vntill this daie it hath ſtande amonges all the profeſſours of the goſpel, and yet it ſtadeth with al ſuche as profeſſe the ſame. I added (in a generalite) becauſe I woulde make a diſtinction and difference betwene the true beleuers or righteouſe perſons, and betwene falſe hypocrites and diſcepuers. And albeit the ſcripture nameth aſwel the bad as the good vnder the name of churche, as the parable of the nette caſten into the ſea teacheth in whiche be taken both good and euyl ſylhe, yet euery manne wyl iudge that the good ſylhes are to be preferred befoze the badde.

Wherefoze

Wherefore no man ought to meruayle though we because of the open testimonies of scripture, haue seperated the church of the true beleuers from the hypocrites, whiche church kenge Dauid calleth ecclesiam malignantium, the church of the euill and wycked persons, whiche he woulde not haue done yf there were onely withoute diuersitye one generall church, and besides it none other whiche maye trulye be called the church as hereafter I shall declare in the causes. Nowe the excommunicate personnes be no longer of the church accordynge to hys saying of oure sauoure Christe. That yf he will not heare the church, let hym be vnto thee as a he-then person, and publicane.

mat. 18. c

¶ There is one church in a generalite (as sayde is) throughout al christendome in whiche church be two sortes of menne, some be holy in dede, some counterfayte holpe or hypocrites.

partes.

The congregacion of those, the scripture otherwhyles calleth the counsaile of the righteous, as Psalmes. ci. otherwhyles the immaculate or vndefyled church, as canticum. v. nowe without wynde as Ephesiā. v. now the seat of Dauid, as Esay. ix. now the kyngedome of Dauid, as euen in the same place, now hys body of Christ as. i. Corinthiorum. ii. nowe the church of the sanctes as. Psalm. lxxviii. now the members of Christ, now the multitude of the beleuers. &c. But hys church of hys other the scripture calleth the congregacion of the vngodly & of dysseuerance.

¶ The true and properly called church is thus described of Paul. Ephesiā. i. The church of the righteous is whiche Christe loued so well hys of hys true bestowed euen hym self for it to thintēt he might church.

The description of hys true church.

¶ C. v. sanctysse

Common places

Sanctiſye it bernge purged with the waſhyng
of water by the worde that he myghte make it a
gloziouſe churche not hauynge eyther ſpoile or
wincle, and that it might be holy and withoute
faulte. And this true churche is not layde ope
to the eyes but is beleued accorɔynge to the ar-
tycle of oure Crede. I beleue the holpe churche
catholyke, the communion of ſainctes. The
church of hipocrites deſcribeth the prophet Eſ-
ſay wyth theſe wordes. This people (ſayeth the
Lorde) approcherh vnto me wyth theyr mouthes,
and wyth theyr lippes they honour me, but their
heart is farre from me: in vayne they worſhypp
me, teachynge doctrynes, and commaundemen-
tes of men. This churche contrariſe is open
and apparaunte to the eyes, for all her woorkes,
all her worſhypp wherewith it thinketh to ſerue
God is outwarde. It is an outwarde hue or vi-
ſoure of the pure churche, wyth mens traditi-
ons in ſtede of the ſyncere doctryne, wyth the
mouthe and lippes onely wythoute the affecti-
ons of the hert worſhyppynge God.

Causes. And forasmuche as I ſayde in the churche to
be two ſortes of men, true, faithfull, and counte-
ſer or hipocrites, therfore now alſo two ſortes of
cauſes are to be ſet, procedynge neuertheles of
all one mater, to the intente it may appere why
theſe be hipocrites, and the other verilye faith-
full. Theſe cauſes therfore enſuyng of the
true churche, whyche otherwhyles the fathers
haue called the pyller of the trouthe. The pro-
myſe of God or the goſpell. Chriſt, ſaythe, the
holy ghoſt, the pure doctrine hole and perfite in
al her effectes and iuriſdiction. The promyſe of
GOD or the ghoſpell is the cauſe of the true
church

Causes
of the true
church.

church, forasmuche as through the promise of
 the gospell it had her beginnyng and where vpon
 it was founded. For forthwith as the pro-
 mise of the gospell was ones made the church
 beganne to sprynge, and wherunto as soone as
 Adam gaue credite he became a membre of the
 same. So euen at this daye suche as by faith
 take holde of the glad tydenge of Christe (for
 that is the gospell) are become the true mem-
 bers of the church. I speake here of faith as it
 is an assured confidence vpon the promise of
 the gospell, and not of the fayned faith of hypo-
 crites, which is onely a knowledge without true
 motions of hearte, whereof I shall here after
 speake in the causes of the hypocriticall or coun-
 terfet church. Howe, Christe is cause of the
 true congregacion, for as muche as of hym the
 prayse of the gospel was made, and who also sa-
 tisfied the same. Also because he is the heade of
 the church wherof he taketh her sustentacion, Eph. rv.
 increase, rpyghteousnes, gloze, cleannes, holynes. Collo. i.
 Item, because he is the foundation of the church, 1. Cor. 3.
 The holye ghooste is cause of the true church, 1. Cor. iiii.
 for as much as he is geuen vnto the church of Gala. ii.
 Christe to be the ruler and gouernoure calleth
 the Church by the woorde, gathereth it
 together, sanctifyeth or maketh it holye,
 (wherof also he hathe his name) furny-
 sheth it wth sundrye gyftes, comfort-
 teth and rayseth it by agayne in tribula-
 tion, maketh it apte and mete to doe lye-
 lye and true woorkes, whiche maye please
 GOD, and whiche be mooste acceptable
 and thanckefull Sacrifices vnto hym, full of
 good sauoure, and finallye whiche pre-
 serueth

Common places

serueth it in the trueth acknowledged, that it fal
not awaye agayne frome the same.

The for-
mall
cause.



The formall cause of the true church is the
pure doctrine being absolute and perfect in all
effectes and iurisdiction. For this doctrine is
a sure signe and a certayne marche whereby
the true congregation is knowne frome the for-
ged church. I vnderstand vnder this doctrine
pure preaching of the gospell, and the twelue
effectes of the same in the consciences. For so
doth our shepherde Christ discerne this doctrine
of false Prophetes or Hypocrites frome the
true doctrine, where he saith: Take hede of

Mat. vii

false prophetes, which come vnto you in shepes
clothes, that is to say, in outward appaunce
of true doctrine. For all that whole place must
be referred to doctrine (but inwardly saith
Christe) they be ravenous Wolves, which is, tea-
ring a plucking a peeces mens consciences with
theyr wycked and false doctrine by theyr frutes
ye shall knowe them, that is, by the effectes of
theyr doctrine. Whether do menne gather gra-
pes of thornes or figges of briers, whether can
Hypocrites geue rest vnto mennes conscien-
ces with theyr doctrine. For by figges and
grapes he vnderstande moste swete frutes of
conscience, as be peace, ioye & tranquillitie. So
euery good tree maketh good frutes, which is, good
teachers with their true doctrine, bringe vnto
the consciences peace, ioye and tranquillitie. &c.
A corrupte tree maketh euill frutes, that
is, the impure doctrine of hypocrites disseue-
reth, confoundeth and disturbeth the conscien-
ces. &c.

I referre also vnto the pure doctrine & lawfull
use

use of the sacramentes, for this is a part of the pure doctryne. Item free remission of synnes, whiche is the effecte of pure doctryne. Also absolution and excommunicacion formed of the worde of God, al whiche I make here to be signes and sure marches wherby the true church is known.

¶ The causes of the hypocritical church.

AS to the outward shew and apperance, the false and counterfeit church hath the selfe same causes that the true church hath. For it hath the same gospell, the same bybles, the same sacramentes, they professe the same Christ, they gloze of the same faythe, they prescribe the same holy ghost vnto al their con- seils, and the same they dreame to be the author of al their affayres and doynge. But looke neuerthelesse howe muche diuersite there is betwene trueth and dissimulation, betwene apperance of thinges, and the thinges selfe, betwene a painted face and a natieue colour, euen so much difference there is betwene the causes of the true church and the causes of the fained and hypocritical church. A lyuely example of this hypocritical church is at this daye the popish assemble. For the papistes doe ascribe the church to be a societie of felowshyppe of outward thinges and rites. &c. Wherefore they them selues make their church the exampler of the hypocritical congregacion and not I, namelye sith it is apperaunte that the true church is spiritual, not of this worlde, neyther cometh it

Causes.

the church of Rome.

Frier to restes church.

Common places

it with appoyntinge and markynge, and whiche is not open and layed out to the eyes, but beleued onely by faythe, accordynge to the article of the Crede, I beleue the catholyke church. The example also of the Prophet Elia teacheth the same, who when he sawe the outwardlye apparant members of the church, sayd to the Lord, I only am left, but the Lord answered, I haue left me seuen thousand in Israel, of which neuer one man bowed hys knees vnto Baall, nor kissed hym with hys mouth.

¶ The effectes of the true church.

¶ Double effectes doe aryse of the two sondre kyndes of menne in one generall church. But to \hat{h} true church these effectes ensuyng appertayne, which \hat{h} true church, worcketh by the assistance and gouernaunce of the holye ghost. To heare the pure worde truely. To receyue the worde with the hearie. To beleue the worde with confidence. To vnderstande truely the worde hearde, receyued and beleued, accordynge to the parable of the sower where Christe expouneth the good seed \hat{h} true church. To vse the sacramentes lawefully accordynge as is appoynted by the worde. For who so reterneyth the pure worde, keperth also the sacramentes in the ryghte forme beyng a partie of the worde. To loue the pure worde, accordynge to the sayinge of Christe. Wher shepe doe heare my voyce. To depart in no wise from \hat{h} true worde forasmuch as the church is the pyller of the trueth, because it is buylde vpon Christe the stone.

To flee the vnpure worde, none otherwyse then shepe doe flee euyl pastures and that by the com-

commaundement of theſe ſhephearde Chriſte,
 who byddeth them beware of falſe prophetes and Mat. 7. c
 alſo of the ſcuen of the phariſees. To know and Mat. 16. c
 receiue onely Chriſte for their herdman, heade,
 iuſtifier, ſanctifier and ſauoure. For what
 ſo euer holynelle the church hathe, what ſo e-
 uer iuſtification, what ſo euer cleannelle, it tak-
 eth it all together of Chriſte. To be ruled of
 the holie ghoſte to the intende that all the wor-
 kes of the church maye be bothe pure and
 effectuell and alſo pleaſaunte to God. To exer-
 ciſe the keyes geuen vnto them of Chriſte and
 to commytte the ſame to prynces perſonnes, to
 the ende that the pure worde maye be preached,
 and the free remiſſion of ſinnes in Chriſte pub-
 liſhed that men maye be comforted by abſoluti-
 on, and bydded by excommunicacion. To ſa-
 criſyce vnto God ſacrifices of prayſe, and i. pet. 2.
 ſpirituall ſacrifices, euen of oure owne bodies, Heb. xiii
 and the fruite of oure lippes. To be kepte Ro. xii.
 frome erroure, accordeynge to the ſayinge of mat. 24. c
 Chriſte that the falſe Prophetes ſhall ariſe
 and ſhall brynge in to erroure, euen the verie
 electe or choſen perſonnes maye erre final-
 ly or to the ende, euen becauſe they be in
 the hande of Chriſte, oute of whoſe hande
 no manne canne take awaye. To obeye euerie
 humane creature for the Lordes ſake. To
 haue of promyſe euerlaſtinge lyfe annexed,
 and other infinite rewardes in this lyfe.
 To folowe throughe Chriſte as capayne and
 leader in the doctrine and maners of lyfe.
 For ſo is Chriſte pronounced in the ſcrip-
 ture, as an example for the Church to fo-
 lowe. Semblable effectes verie manie maye
be

Common places

**The pro
peries of
a spouse
or byde**

be yet gathered of the true church, all whiche the scripture expresseth in the name of spouse by whiche the church is signified. Nowe, the offices and partes of a spouse or byde be, in all thynges to obeye the bydegrome, to loue the bydegrome, to haue a good hope and confidence in the bydegrome, to cleue only vnto hym, to obeye hym, to feare and honour the bydegrome, to be agaynst the dishonesty of the bydegrome, and to do all thynges that maye tende to the honest fame and worshyp of hym, to reuerence, to magnifie and auauce hym, to reioyse in hys bydegrome, to be obedyent to his commaundement, to execute his pleasure lowingly and with gladnes, to vse in commune all his goodes togyther with hym. &c. All these thynges also ought to be appropiate and be the verie partes of hys church towards Christe the bydegrome.

Ephc. v.

¶ But nowe, albeit the spouse performeth all these thynges trulie and is made handfast by the holie ghoste, yet is she not called euen for these workes sake a church immaculate or vndefyled, holie, and without wrinkle, but for Christes sake, who hath halowed it, putting himselfe into the bitter perils of death for his spouse sake. Also because the church hath the holie ghoste, geuen her as a tutor or defendour who by Christe preserveth and governeth her to the obtaininge of everlastyng lyfe and the hereditary goodes of Christ to whom she is espoused, whiche goodes she alredy possesseth in sure and certayne hope.

¶ The effectes of hypocrites in the church.

The effectes

The effectes of hypocrites in the church be taken by the contrarie of the effectes pertainynge to the true church, as be these. To heare the worde but not purely. To receiue the word but not with the heart. To beleue the worde, but not onely. To vnderstande after a maner the worde, but without fruyt. To vse the sacramentes vnlawfullie, and wickedlye to abuse them. To loue the worde embued with mens tradycions, and with them to contaminate the pure worde. To prefer or at lest waye to marche mens tradycions with the selfe word of God, and with the same to defete Gods worde. Of this effecte Christe accuseth the hypocrites in the Gospell of Mathew, where he sayth, ye haue dysanulled the commaundement of God through your tradycions. To departe from the pure worde, according to the parable of the sower, where Christe declarcth the hypocrites to be shrinkers from the worde; byleuyng onlye for a tyme. To embrace worke besides Christe, and by the same to seke righteousness. To denye remission of synnes by only sayth in Christ. To boaste & brag of the holy gost, but without regeneracion, without liuely workes and pleasing God. The reason is because hypocrites embrace not purely Christe, therfore the holie ghoste is not geuen them, without whych all the workes of hypocrites be dead. To preache the vertues and benefites of workes euen as the Godly preache the powers, vertues and benefites of Christe. To exercise the keyes of the church after therr lust as manye cruell factes of byshops of Rome do testifie. To abuse the keyes horribly to the oppressyon of the sincere worde and effectes of the same. To be

Math.
xv. b.

i. Pe. ii.

Common places

mat xxiii holly conuerfaunt in outward and carnal thinges, accordynge to the fayinge of Chryfte : We be to you pharifees and hypocrites, for ye make cleane the outwardes partes of the cup, &c. loke vpon the hole, xxiii. Chapter of Math. To worke wthout al frute. For like as with frute the true beleuers worke their workes, bicaufe they beleue trulpe, and bycaufe they be regenerate and borne agayne of the holpe ghoſte. So the hypocrites bycaufe they want fapth bycaufe they haue not the holpe ghoſte, therfore al theyr workes be deed and pleaſe not God. To ſacrifyce vnto God outward ſacrifyces, by whiche they ſtudy to pacifye God. To haue alwayes troubled conſciences and full of feare, accordynge to the prophet

Eſa xxxi

**Math vi
xxiii,
mat xxiii**

**Math.
xvi. a.**

Job viii

ceſe. The ſinners in Syon be made affrayed, feare hath poſſeſſed the ipocrites. To do workes to thint to be ſene of men, and to be commended. To couer to be gloryfied before men. To erre, accordynge to Chryſt where he ſayth: Faſe prophetes ſhall ariſe and bynge in to errour, &c. Mozeouer **G O D** punyſheth hypocrytes for their vngodlynes, with other ſinnes and errours. To be prompt and redye to ſuche thynges as pertaine to this worlde, accordynge to the fayinge of Chryſte : ye hypocrites, the face of the ſkye ye can iudge, and can ye not diſcerne the ſignes of the tymes. To take vpon them temporall power as manye examples of biſhops of Rome do teach, yea and the members of the hole popiſh churche. To be fruſtrate of euerlaſtinge lyfe, accordynge to the fayinge of Job. **Spes impiorum peribit**. The hope of the vngodlye ſhall periſh. For the promyſe of euerlaſtinge lyfe, pertaineth onely to the true be-
uers

uers, accordinge to this of Chryste. Who be-
leueth in me, hath euerlastynge lyfe. fynallye
theffectes of hypocrytes, or of the paynted and
hypocrytcall church do appere moste euiden-
tlye of properties of the byrde that is an harlot,
for she semeth in outward appaunce to loue
the byrdegrome, to beleue his wordes. &c. where
as in dede she doth in her hearte nothyng lesse
but runneth a hooringe, yea she can not heartely
loue the byrdegrome because she receyueth no
dowrye for the spousels of the holpe ghoste the
handefaster but renneth a hooring after straunge
Goddess, namelye the pope the greate S. M. in
earth and Babylonycall stromper.

¶ Contrayres to the church be these. To hold
that the church began fyrste when the Gospell
was dysclosed at the byrthe of Chryste. To saie
they be true membes of the church whyche on-
lye do heare, and wyth the mouth professe the
Gospell. To cut the church into parties saue
onelye for the.ii. kyndes of men whyche vnder
the generall terme of the church be comprised,
that is to wete of the ryghtous and of the hypo-
crytes. To holde that the true membes of the
church maye be dead in whome worketh not
Chryste ne the holpe Ghoste. To maynteyne
that the church as it is trulpe and properlye
taken for the congregacion of the holy is a tem-
porall kyngedome, whyche nedeth a seculare
arme worldlye defences, and that ought to be ru-
led by mens tradycions to the helth of their sou-
les. To denye that the sayntes and true bile-
uers be onelye the true church.

¶ U.ii.

John
viii.The pro-
perties
of a ad-
uoutous
churchContra-
ries.Poppe
errour.

Common places

**Papisti
call.**

**Obser-
uañtes.
§ detesta-
ble here-
sy of pa-
pistes.**

**The cr-
roure of
Faber.**

papistes

To sape that the true churche whiche is of the
saythfull maye be sene with the bodelye eyes,
contrarpe to the artycle of saythe, I beleue the
catholyke churche. &c. To define the churche to
be a felowshyp of outwarde thynges and rytes.
To defende that the true churche maye stande
without the pure gospel and lawfull vse of sa-
cramentes onles tyranny letteth the same. To
saie the churche is onlye an outwarde policy of
good and bad, whiche erreure defaceth the king-
dome of Christe and righteousness of the heart,
and taketh awaie the holy ghooſte gouernour
of the catholyke churche. For then it is beleued
that the church is nothyng els then a keepyng of
certayne rytes or seruyces. To bynde the ca-
tholyke congregacion to certayne obseruañces a-
gaynst thys of Christ. My kyngdome commerh
not with obseruacion or waytyng. To holde that
the catholyke churche is lefte to the Bysshoppe
of Rome, or to anye other priuate personne to
be administred at hys pleasure. Thys erreure
is agaynst the euerlastyng byshoppeshe of
Christe. To holde with the fabryle Faber, that
the catholyke churche doeth not alwayes pre-
ferre the woorde of God before mennes tradi-
cions. To saie the catholyke churche appertay-
neth to men by reason of power, of dignitie, y^e
ther ecclesiastical or secular. To holde with the
papistes, that the churche is an outwarde and
supreme monarchie or raygne of the hole world,
in which the pope hath a power irrefragable as-
wel vpon the laytie as vpon the clergie, agaynst
whom it is lawfull for no mortall man to resiste,
either in dedes or in wordes. To saie the gene-
ral churche may stande without hypocrites.

To

To bynde the true churche to outewarde sacrifices. To say the hypocrites in the churche be any other thinges then a graue paynted outwardely and within ful of deade mennes bones, that is to say, ful of al vngodlines. To make the hypocrites the lyuelie members of the true churche. To save hypocrites may be in þe church withoute the foyle and contamination of gods woorde, and of the sacramentes. To denye that the parte in the churche of hypocrites is the cloke, visoure, and conterfeiture of þe trouth. To make here in earthe a churche, wherein be not bothe holpe men and hypocrites. contrarie to the place in Mathew. So shall it be in the ende of the worlde, the aungels shall come and seuer the bad from the good. &c. whereby is signyfied that in the kyngedome of heauen here in earthe, that is to saye, in the churche be bothe good and bad. &c.

mat. 13. f

¶ Of slaunde or offence.

Capi, — I.

Slaunde because it ryseth in þe church, therefore very conuenientlie it maye be put after the tittle of churche whiche of necessitie is vexed wyth manye slaunders and offences, accordynge to the sayinge of Christ: wo be vnto the world because of offences, howbeit it can not be auoyded but that offences shall be gyuen. &c. wherefore forasmuche as Christe sayeth that offences or slaunders do necessarilye chaunce, let vs delygentlye enserche the causes of this necessarye.

mat. 18. d

Common places

des of them selues sclaunders be not necessarie, neither oughte they to be geuen, like Christe hath prohibite them, but that they shoulde perishe whiche by the iuste iudgemente of G D D ought to perishe, it muste nedes be that sclaunders be geuen, whiche be as it were meanes wherby the vngodly hypocrites be called awaye, and frayed from the trouthe, but it is a verie perillous thyng to geue offendinges or sclaunders vnto the godlye, accordenge to the communication of Christ in the sayde place of Mathew whiche althoughe they be in the hande of Christe, neither can be taken oute of his hande, yet woth offences or sclaunders to bere & trouble their myndes, and to make them eyther to doubt of the trouthe of gods woorde, or to be the more remysse or slacke in regardenge of same is vndoubtedly a right hainouse synne.

The diffinition of offendenge or sclaunder in a generalltye.

**Diffini-
tion.**

Sclaunder therefore in a generalltye is an offence or greuaunce wherby the consciences are frayed awaye from the doctryne that they haue receyued, and maners of lyfe, and be prouoked and led awaye to the solowrge of an other opinion and maners of lyfe, eyther by doctryne or by maners of lyfe.

This generall description of sclaunder shall appeare in the declaracion of partes. And throughout the new testament testimonyes do appeare of the doctryne and maners of lyfe, which be principal causes of sclaunder, as orderly shalbe declared hereafter.

**Divisi-
on of
sclaunder**

There be two sortes of sclaunder one wherby hypocrites or pharisees be offended, an other wherby

wherby the godlye brethren be offended: Of this sciaunder or offence the scripture spekech moze often then of the other.

C Of the offendynge of hipocrites.

C The offendynge of hipocrites is a greuaunce of the right doctrine or necessary woorkes commaunded in the worde, whiche the godly do giue frely wpythoute synne whyle they care rather to obey God then menne.

What
the offe-
dunge of
hipocri-
tes is.

C The examples whiche throughtoute all the euangelistes be recounted do approue this description of which the Euangelist John hath be fore other a great number, namely in the secōde, thirde, fyfth, seuenth and eyghth chapter. Christ partly teacheth, partly healeth the synke in the Saboth daye. Also hether pertaine all sciaunders throughtoute the newe testamente, where the hipocrites and pharisees together wpyth the scribes were greued wpyth Christ eyther because of hys doctrine, or for necessary woorkes. For doctrine and necessary woorkes be causes of thys offendynge. I call necessary woorkes whiche eyther necessitie or charitie requireth.

Of necessitie an example thou haste where the dysciples of Christe on the Saboth daye passeinge throughte the cornes, beganne to plucke the eares of corne, at whiche the Pharisees were offended and cryed vnto Christe: lo, why do they on the Sabothe dayes that whiche is not lawfull? An example of charitie thou hast where Christ healed in the Saboth day a man hauing a withered hande and dyed by.

mar. 2. d
mat. 12. a

Math.
xii. a

C Vnto necessary woorkes partayne also all free maners and examples of lyfe: yea, though they be not prescribed ne appointed

U.iiii.

expresse

Common places

expressly in Gods worde whiche neuerthelesse be
 done of the godly withoute synne, but the hypo-
 crites be offended with them by reason of their
 constitutions. Thus were the pharises & scri-
 bes offended with Chyistes apostles, onely be-
 cause they washed not their handes, when they
 eate breade accordynge to the tradicions of the
 elders. Thus at this day while our hypocrites
 do se that we suffer no longer the water to be
 consecrate they be offended as though we had
 committed a greate offence. The commaundes-
 mente of God excuseth the godly in this phari-
 saical offendynge. For they haue for them a com-
 maundement of God concernynge the pure and
 right doctrine, and concernynge necessary wor-
 kes wherewith the neighbour for the most part
 is holpen. This commaundement we oughte to
 obey symplely, and these hypocrites oughte not
 to be regarded accordynge to this terte. It be-
 houeth to obey rather God, then menne. Howe
 suche thynges as the open and speciall com-
 maundemente of God, excuseth not in the gods
 ly concernynge this kynde of offendynge, yet
 the chrysten lybertye excuseth wherby the godly
 be free from al mens tradicions whiche offenti-
 mes the hypocrites preferre, or at leest marche
 with gods word, I am moued to speake this of
 the chrysten lybertye, because the hypocrites re-
 quire speciall commaundementes of God for e-
 uery worke that the godly do. For they crye oute
 agaynste vs, that we haue no commaundement
 of God to despise or negleete the holy water and
 lyke tradicions.

Causes. The causes of this offendynge, be the holsonie
 doctrine and necessarye workes whereby for the
 most

mat. xba

Holy
water.

¶

Act. iiii.

¶

The chry-
stē liber-
tye excu-
seth.

¶

molte parte the neighbour is holpen eyther in a tyme or in a place which ought not to be done after the tradicions of the hypocrites or done against their fastinges or semblable their constitutions: yea, or againste the verye Saboth daye the lawe of God, whiche neuerthelesse God setteth behynde the vse, and helpe of the neyghbour, as manye places and examplers of scripture do wytnes, as that of the prophete *Isa.* *Isa. 6. c.*
Misericordiam volo, non sacrificium. I wyll *mat. 19. b*
 haue mercy, and not sacrifice. Item the Saboth *mar. ii. d*
 daye (sayeth Christ) is made for manne, and not man for the Saboth daye. Wherfore the sonne of man is Lorde euen of the Saboth day.

Also in the prophet *Esaie* *God* sayeth: offer *Esaie. i. d*
 me no mo oblations for it is but lost labour. I abhorre youre sensynge, I maye not awaie with youre newe mones, youre Sabothes and solempne dayes, youre fastynge also are in vayne, I hate youre newe holpe dayes and fastynge euen from my verye herte. They make me wery, I can not abyde them. &c.

Letne to do ryghte, applye youre selfe to equite, deliuer the oppressed, helpe the fatherlesse. &c. *Lkewyle* Christe sayeth: when thou *mat. v. d*
 offerest thy oblation at the aulter, and there remembreste that thy brother hath any thyng agaynste thee, leaue there thyne offeringe, and go fyrste be at one with thy brother and then come and offer thy gyfte. *Spynallye*
 by necessarye woorkes oughte to be vnderstande not onely suche woorkes wherewith the neyghbour is holpen, but also wherewith we helpe our selues in necessitie, for yf it be lesul for me to helpe my neyghbour in the Saboth day,

Al. b,

howe

*Necessa
 ry worke
 what it is*

Common places

partes. howe much moze may I helpe my selfe.
¶ The partes of this sclaunder wherewith hy-
pocrites be offended maye be taken of the fore-
said causes, so that thou mayest deuide the of-
fendynge of hypocrites into the offending which
ryseth by doctryne or teachinge, and into that
whiche procedeth of woorkes or maners of ly-
uynge.

Effectes ¶ The effectes of this offendynge Christe ses
meth with one woorde to expelle where he say-
eth: who so euer shall fall on this stone, he shall
mat. 21. d be broken, but on whome so euer it shall fall, it
shall grynde hym to poudre. So that the chiefe
effecte of this offendynge by Christes wordes is
that the hypocrites be confounded and destroy-
ed whiche by the iust iudgemente of God ought
to perishe. For Christ is put vnto suche for a
fall. 7c.

¶ Other effectes also of this offendynge may be
fetcht forth of the thinges annexed, as indura-
cion of heart and cruel tyrannye, whiche the hy-
pocrites beynge offended with hollesome doc-
trynes and necessarye woorkes do exercise a-
gainste the trouthe, and agaynste the prechers,
and publyshers of the same. And albeit these
effectes be cuyl and horrible, yet the godly ought
not to regarde them. For it behoueth rather to
obey God, then menne: thoughe the guttes of
the hypocrites shoulde burst, and of the hate
woorde.

¶ Of offendynge the bze-
thzen.

**Diffini-
cion.** ¶ The sclaundre or offence wherby the bze-
thzen be offended, is comytted when weike consciences
be

be plucked awaye frome the simplicitie and purenes of gods worde vnto these and those opinions and maners of lyfe either by false and vncertaine doctrine or by maner and exam-
ples of lpyunge.

¶ Chys diffinicion is certayne of Gods worde.

For the scripture alwaies geueth commaunde-
ment of this sclaunder. As touching doctrine **Probaci**
on.

Christe monisheth vs where he sayeth: whosoe-
uer offende one of these litle ones, which beleue **Mat. 18.**
Luc. 17.

in me, better it were for him that a myllstone wer
hāged about his necke, and that he were drow-
ned in þe depth of the sea, þe is to save: whosoeuer
ledeth awaye these litle ones from the purenes
and simplicitie of Goddes worde. &c.

For thys worde sclaunder or offendynge signifieth here
properlye a gryfe or a stomblynge stocke, where-
by we be ledde awaye frome the simple trouthe
of Goddes worde, throughte the diuersitie of o-
pinions, whyche he broughre agaynste the same.

For who is he in maner that canne fynde in
hys hearte to become a chylde agayne in the

kyngdome of Christe, but wyl sauoure beyonde
the worde of God, whiche thing when the weake

personnes see done: forthwith they be offended,
that is, they be brought away and plucked from

the symple worde, and yf vnterlye they bydde not
farewell to the gospell, at lestwaye they begynne

somewhat to doubtte of it, tyll at laste they
shyncke clene awaye frome the ryght and true

doctrine vnto straunge opinions. As touching
maners or examples Paule euery where men-
ceth

namelye, Romaynes. xliii. and
xv. i. Corinthyans, viii. Galathians. vi. Phi-
lyppians .i.

libe

Marke
howe the
weake be
offended

Common places

Causes of h offe-
ding of h booke bze
thzen.

Albeit it hadde been ynoughe to haue shewed
false doctrine and vncertayne and the euyl ma-
ners or examples of lyfe as generall causes of
thys sciaunder, yet there be other causes whyche
maye be broughte declarynge the verye origi-
nal roote of those generall causes, whiche be
these. Sathan, the euyl vnderstandynge of the
Christen lybertye, dissencion, lacke of learnynge,
presumption of the teachers, hatreded of the nei-
ghbour, and semblable causes. **Howe** Sathan
is the cause of thys sciaunder or offendynge,
for as muche as he impelleth and styreth to the
same, and furthymore, he maketh the true doc-
trine to be suspecte bynngenge all thynges into
a rooze.

**The de-
uyl.**

**Mis-
king of h
christen
libertye.**

**Dissenci-
on of
prea-
chers**

**Mr John
lacke ler-
nyng do-
th much
harne.**

The mis vnderstandynge of the christen
lybertye is cause, for as muche as the rashe chri-
stians, whyle they beleue that they be free frome
all outwarde thynges as pertaynynge to iusti-
ficacion, whiche is tryed vnto no obseruacions
or ceremonyes, forthwith of h christe a spiritual
lyberty, they make a fleschly liberty, & thynke now
al thynges to be lawfull vnto the, especially in the
maners of lyfe, by meanes wherof innumerable
offendynge and sciaunders do aryse, of which at
thys daye Germany is full: Thys dissencion of
the teachers is cause also of thys sciaunder,
whyle they defende styflye wycked and ofcentry-
mes folyshe opinions, as they doe at thys daye,
whyche wyth sondrye herelyes disturbe the
pure doctrine. The lacke of learnynge also of
teachers is cause, in as muche as blinde bou-
serdes rushe oute at all aduentures such stuffe
as they haue and declare not sufficientlye the
matters as they haue purposed, but leaue the
conferreces of the hearers doubtfull and in
the

the byers. For this cause the Apostle Paule
 wyl that a Byshoppe (that is to saye, a teacher,
 a pastour, an ouersear) be apte to teache, that is
 to saye, whyche hath the seate and conynge
 handsomelye and properlye to declare his mat-
 ters. Certes, the apte and proper waye of tea-
 chynge, is to folowe in teachynge the methodis
 call forme of doctrine, whiche is naturall indis-
 ferentelye common to all menne, saue that it ex-
 celleth in some, and is more apparaunte by rea-
 son of preceptes and instructions whiche they
 haue learned to induce them. Frome whiche
 trade and forme of teachynge, who so euer ab-
 hopreth, vndoubtedlye shall neuer handsones-
 lye instructe the consciences of menne, neyther
 shall utter and declare sufficientelye his pur-
 pose. Neyther do there want at this daye exam-
 ples hereof in the churche. The arrogancye of
 teachers is cause of this offendynge when one
 swellcth, when one enuyeth another, when eu-
 ery manne woulde be counted best learned, when
 no manne wylbe made a chyld in the churche,
 and while they thus stryue for preeminencie and
 primacie, in the meane season the weake brother
 is offended, occasion is geuen eyther to forsake
 the symple and pure worde, or at lest to sclaun-
 der it, and brynge all thynges in doubte. But
 this cause toucheth not onelye the teachers,
 but generallye all that of hys mynde and sta-
 telynes offende the weake brethyn, while they
 declarynge them selues to muche spirituall,
 thencke all thynges laweful vnto them. Hatred
 to the neyghboure is cause for as muche as
 flanders aryse of it, while the brother hateth
 the brother. The contrarpye to this cause sainte
 John

i. Tim 3.

Arrogā
cye.

Hatred.

Common plates

1. Joh. ii. Thon putteth charitie, where he saith, he that loueth his brother dwelleth in light, and sclaunder is not in hym.

Partes. Of one sorte is thys sclaunder, whereby the brethren be offended of the false and to free brethren, yet hauinge respect to the causes, thys sclaunder maye be deuyled into sclaunder that ysleth of doctrine, and that ysleth of maners or examples of lyfe.

diuision

Also to the place of partes of thys sclaunder maye be referred also another sclaunder, whiche the godlye doe suffer throughe the happye lucke of the noughty persons and hypocrites whyle they see that all thynges prospre with theym. Thys offendynge nowe a dayes entangleth manye, whiche meane and were the goodnes of learnynge by the successe of noughty hypocrites, as though they doctrine were therefore sounde because they be in best reputacion, and be counted the wyse, the myghty, the ryche, and greate menne in the worlde. Agaynst thys sclaunder Christe oftentimes armeth hys disciples, comfortynge them agaynst the sclaunders of the crosse. Item the Apostles euer amonge do arme good myn- des agaynst this offendynge. And amonge other places this text of sapiente Paule is notorious, where he saith: vyle thynges of the worlde, and thynges which are dyspreised, hath God chose. &c. To thys kynde of sclaunder pertaine all the bountifull thynges in the worlde, as wisdom, ps-

1. cor. i. d

Effectes
of offen-
ding the
weke bre-
thren.

wer, riches, great men. &c.
Effectes of sclaunder wherby good men be offend-
ed be these. To plucke awaye the weke brethren
from the simple worde. To make doubtful con-
sciences of the trouthe of the christen doctrine.

To

To styre weke myndes to sclaunder the true gospel, and to receyue false opinions. To byrnyng spiryte to passe that weke brethren shall folowe euyl examples and maners, whiche the rashe brethren, and for the mooste parte to much spiryte vse amonges such as haue not yet hearde the pure kind of learning, or be not yet thoroughly entred in the same. To chafe away weke myndes frome the gospel causyng them to condempne and detest to disallowe it, and to retourne agayne to popishnes, and wicked doctrine. For the auoydng of these effectes the thyetes of Christ are to be read. Math. xviii. Item. Ro. xiii. and. xv. where amonge other thinges the apostle sayth: lose not him with thy meate, for whome Christe hath dyed.

Contraries to the wholc offendynge
of sclaunder.

Contraries to sclaunder be these. To saye sclaunder onely commeth of doctrine. To holde that vnto doctrine and maners of lyfe al sclaunders can not be conuenientlye referred. To saye of power, wisdom, riches and other greate thinges in the worlde sclaunder neuer riseth, where as in dede these thynges be for the mooste parte causes of euill maners. For power, wisdom and riches, doe chaunge verve often tymes the maners of menne. To denye the Pharisicall or Hypocriticall sclaunder whereby the Pharisees and Hypocrites be offended. For there is one generall Churche in whiche be bothe good and badde, Godlye and Hypocrites. To saye no manne canne so be offended

Common places.

I fended that he shall utterly be destroyed and losse. To holde that the commaundemente of God ought not alwayes to be preferred before sclander. To save the weyke consciences haue alwayes iust causes to be offended, when they se cloked relygion and vngodlye destroyed, or thers fore con corde distressed, debate raysed in the churche, commynaityes and emperres brought to nought, when the weyke consciences se this thyng done, they ought to comfort them selues with this sayinge. It is better to obey God then men. To hold that scripture forbiddeth al sclander. For here is y^e sclander excepted, wherby hypocrites be offended, whiche offendynge ought not to be eschued in suche wyse as we shall denye the true doctrine, or leue necessarye workes. To

Scripture
for
byddeth
not all
maner
offending

Libertie holde that we muste vse the christen libertye euen is not al rye where in all thynges, and amonges all men, wayes to whether the weike be offended or not. This er be vles. rour i hapostle destroyeth sufficiently where he sayth. I am made all thynges to all men, weyke

Differen
ce be
twene ma
ners and
doctrine. To the weyke &c. that I might wyn all men to Christe. To save by the same reason we may vse

Ictum
xvi. a. maners amonges all men as we vse the righte doctrine amonges all. This errour answereth Saynt Paule by his exemple, whiche without doubt kept not in the pure worde and yet in the meane season thoccaspon of the weyke so requyringe he suffered Timothe to be circumcised. To holde it not lawfull to vse the libertye where stubburnes is and not weiknes, or where mens tradycions or Whorles lawes be matched with the gospell, or necessarye requyred vnto righteousness. Agaynst this errour serueth the exemple of Paule, whome durst kepe Titus vncircumcised

circumcysed. To deny that charpte is the may-
stres in moderatyrage and gouernynge the scholl-
ders of maners oꝝ in lettynge the same. Ca. ii. a.

¶ Of the kyngdome oꝝ reygne of
Christe. Capi. I. A.

The church and the reigne of Christe
signyfy all one thyng wherein God
reygneth in his subiectes that be God-
lye by the worde, and wherein the Godly
do reigne ouer all spirytual enenmyes, ouer
synne, the deuyl, death, hell, &c. But forasmuche
as this worde reigne oꝝ kyngedome semeth to
set oute the name of Church, and to make
it moze triumphant and magnyficent, therfore
I thinke it good to put before your eyes a co-
pendrous treatise of the kyngedome of Christe.
¶ The kyngedome of Christe is spirituall con-
sistynge in the conscience, and makynge spiritual Discrep-
tion.
subiectes, that is, whych be led with the spirite,
and in whome Christe reyneth by the holy spi-
ryte, and by hys worde here in earth, but sitting
on the ryght hande of God the father to make
intercessyon for his subiectes and to defende
them, yea and to gyue them iustifycacyon and
spirytuall goodes for euerlastynge lyfe. ¶ His
their kyng as well in doctrine as in maners of
lyfe is this spirituall kyngdome, his subiectes
ought to folowe as their gurdy and capteyne.
This reigne is begon here in fayth and spirite,
and shal be fynysht to the full perfeccyon after
this lyfe euerlastynge.

¶ That Christes reygne is spirituall is pro-
ued by Christe where he sayth: My kyngdom is
Probaci-
ons,

Common places

John.
xviii.f.

not in this worlde. Nowe that whyche is spirituall agreeth onelye to the conscience. I call the regne of Chyeste spirituall of the effecte that it maketh spirituall eyther because the subiectes of this kyngedome be led and ruled of this spirite, eyther because this kyngedome onely stretcheth to spirituall thynges, or finally because he maketh his subiectes kynges ouer all spirituall enemyes. It is called the regne of Chyest because Chyeste is the authoz of it, the preseruer and ruler in this regne or kyngdome. The holy ghost and the worde be meanes wherby and wherewith Chyest reygneeth in this kyngdome. For to this intent the holpe ghoste is sent where Chyeste ruleth that he shoud glozefye hym, ex-pounde and proclayne hym. John, xiiii. xv, and xvi. wherewith mought lode into all trouthe, that is, mought declare Chyeste the kynges wyll in the heartes of the Godlye, his proclamacyons, his commaundementes, his benefytes, and therewith all mought make vs obedyent subiectes. But all these thynges the holpe ghoste worketh not but by the worde, as thapostle teacheth. Roma. x. And lest no man shoulde doubt eyther of the power of Chyeste the kyng, or shoulde not know his feat, or wolde thynke him not to regarde his subiect. Let him knowe that Chyeste the kyng setteth on the ryght hande of God the father, of equal power, and being with God the father, both to defende his subiectes, in that he is kyng, and to make intercessio for them in that he is prest. Justyfycacron and euerlastynge lyfe be benefytes and priuileges of the kyng Chyeste, where with he hath rewarded, and yet daylye doth rewarde his subiectes, and whyche by hys contrinuall

The
seate &
throne of
Chyeste.

What
rewards
des the
kyng
Chyeste
doeth
to hys
subiectes.

small sute, he obteyneth and getteth for his subiectes. But now what the subiectes ought to folowe in this kyngedome, they muste lerne of theyr kyng Christe as wel in doctrine as, manours of lyfe, and thus the scripture propow-
neth our kyng Christe vnto vs for an exam-
plar whome we sholde folowe. So Christe hath
unbrased the onely wyll of GOD, hath prea-
ched it and declared the same to men. So we in
lyke wise beside the pure and sincere word ought
to unbrase nothyng moze despyoullve ne ought
to preache and declare anpe thynge moze often.
And as pertaynyng to the maners of lyfe, so
Christe beinge reupled, reupled not agayne be-
ynge euill intreated, rendred not euill for euill.
So Christe dysturbed not temporall polycies,
wherfore neyther we ought to dysturbe them.
Christe bare the Crosse pacientlye wherfore we
ought also pacientlye to suffre. Finally for
asmuche as this kyngedome is spirituall and
euerlastynge and not sene with the eyes. Ther-
fore it is onlye with fayth and the spirite espy-
ed and begon whiche after this lyfe shall in the
berre thynge selte be opened and made manifest
euerlastyngly and as thapostle sayth euen face
to face. The causes of this kyngdome be GOD
the father whiche ordeyned it and wyth promy-
ses confirmed it. Christe in whome this kyng-
dome was constitute and whiche is the kyng
hereof. The holre ghoſte is cause in that he sanc-
tifyeth and wyth sundre gyftes furnyſeth
this kyngedome. And lyke as these causes be
not carnall, but spryтуall: so neyther the king-
dome institute of them can be carnall.

i. Pet. i.

Caus. of the
reigne of
Christe.

The meane wherby thys realme is administred

Common places

is Gods worde by whyche the holye ghost woꝝ-
keth in the same. Shewe the waye that a manne
maye come in to thys kyngdome is declared
sufficientlye in the places before. The kyngdom

One on- of Christ is not deuided into partes, for euen
lye spiri- as there is one kyng of thys kyngdome, so his
tuall kin kyngdome is one, that is to saye spiritual, con-
gedō of sistynge in the consciences of menne and begun-
Christe. neth here in saythe to be consummate and made
perfecte after hys lyfe eternallye.

Effectes ¶ The effectes of the reygne of Christ, be part-
ly taken of Christ h kyng, a partly of the subiec-
tes. The effectes of the kyngdom Christ be nothing
eis but benefites and priuileges whiche GOD
bestowed vpon hys subiectes, and be these. To
geue remission of synnes. To delyuer and en-
fraunchyse the consciences frome all outwarde
thynges as appertaynyng to iustification. To
delyuer the subiectes frome the power of synne,
and of death. To defende the subiectes frome
the power of the deuyll, of the worlde, and frome
al euyls. To geue the holye ghooste that maye
rule, defende, gyde, stay and kepe his subiectes
in his realme. To make intercession vnto the
father for hys subiectes, and playe the aduo-
cate. To make his subiectes kinges ouer al spi-
rituall enemyes, that is to saye, synne, the de-
uyll, death, hel, and the worlde also, accordyng to
the saying in h reuelacion of John wher is said,
h Christ made vs kiges & priestes. To make his
subiectes priestes so h they may offre spirituall
sacrifices to god accordig to h saying of Pe. pe
are made a spiritual house, & an holy priesthode
for to offre by spirituall sacrifices acceptable to
God

Ro. viii.
i. Joh. ii

Apo. i. b.

i. Pet. ii.

by Iesus Christ, & therefore the subiectes of this
kingedome be called a kingly or royal priesthode
of the said Peter. And of Iohn in his reuelation
they be called the priestes of God. To re-
warde his subiectes wth euerlastynge lyfe
which in faythe and spirite begynneth here and
shalbe perfected after this lyfe eternallye. Sem-
blable effectes may be broughte hether oute of
the effectes of Christ set out before. Also out of
the places of abrogacion, and of the christen ly-
bertye. The effectes of the subiectes of this
kingedome be gathered of the obedience, whiche
they owe to thei^r kynge Christ, to thintent they
shoud folow him as wel in doctryne as in ma-
ners of lyfe, as. To loue and embrace the same
woorde. To teache the same woorde that Christe
taught. To cleue to the word of Christ faithfully
according to the example of him. To proclaime
Christ their kynge. To magnifye hym. To be-
leue and haue affiaunce in Christe that he will
saue, kepe and defende them, and also that he
can do these thynges. Not to synke ne swarue
from Christe their kynge trayterously vnto
Sathan and his kingedome. To execute lo-
uingly al the commaundementes of their kynge
Christe. To deny them selues, and to thinkeno
goodnes of them selues in respect of this Christ
their king. To suffre by ^he example of Christ their
king paciētly. To fle vnto Christe their king in
tēpraciō or afflictiō, & not vnto weapōs, vnto ^he
fwerde wherwth ^he mayest defende thee, and ^he also
by the example of Christ thy king, which whē he
was afflicted in ^he crosse he fled by prayer in faith
vnto the father. To honoure temporall rulers,
to obey them, not to chafe them awaye, not to

i. pet. 2. b
Apo. 1. b

Effectes
proceeding
of ^he sub
iectes.



Common places

disturbe common weales, or to inuade empyres,
and other mens dominions, and all this by the
example of their kynge Christe. To loue not o-
nely their frende, but also their enemyes by the
example of Christ. Not to rendre euyl for euyl,
but good for euyl by the example of Christ. To
be seruant to al mē, & cōtrary to no mā, & that
by y example of Christ their king. These & sem-
blable effectes innumerable maye be gathered of
the obediēce of the subiectes of this kyngedome
which for y most part stādeth onely in imitaciō
that subiectes should folow Christ their king in
doctrine, & in maners of lyfe, & so by all thynges
obey Christ euē as he obeyed the father. &c. Itē
the tytle of churche tofoze expounded grūeth
more effectes of subiectes, for there is no dyffe-
rence betwene the churche and the kyngedome of
Christ, but y in the expouninge of the kyngedō,
the benefytes and priuileges of the congregaci-
on be more evidently espyed whiche it taketh at
Christes handes, and him whome in this kyng-
dom we cal king, in the church we called heade.

**Cōtra-
ries.
papisti-
call.
Luc, xiii**

Cōtraries to the kyngedome of Christe are
these. To graunt the kingdome of Christ to be
carnal or temporal or of this worlde. To brynde
Christes kingedō to outward obseruaciōs con-
trary to this of Christ. Wh kyngedō cōmeth not
with marking. To saye Christ the kynge of this
realme syt teth on the right hād of God y father
yde. and nothyng regardynge here in earth his
subiectes. This errour is the Epicurians er-
roure of roure. To saye Christe ascendynge vp to heauen
lefte his kyngedome here in earth vnto the pope
rians. hys deputye to be administred of hym, whiche
erroure is agaynste the eternal raigne of Christ
his eternal bishopriche and priesthode.

**The er-
roure of
Epicu-
rians.
The de-
testable**

To saye there maye be true subiectes of this
 kyngedome which beleue not. To saye Chyrist ru-
 leth his kyngedome by other meanes than by
 the holy ghost and his word. To denye this king-
 dome to begin here in faith, & in spirit, & after this
 lyfe to endure eternally. To hold y^e the subiectes
 of this kyngedome owe an other obedience then
 that whiche Chyriste their kyng vsed towardes
 God the father which was of al the moste per-
 fecte. To saye Chyrist the king in his kyngedome
 is onely to be folowed in doctrine, and not in ma-
 ners of lyfe. To denye that in this kyngdom ge-
 nerally taken be hypocrites, & shalbe to the ende
 of the world. To holde with Chiliastes y^e Chyrist
 shal raigne here in earth a. M. yere with y^e godly
 in al kynde of pleasures. To graunte with the
 Anabaptistes, & the captaynes of y^e erreure that
 is to saye Nicholas Storke, Monerary Piperie
 and other new heretikes that the godly here in
 earth shal set vp a corporal and ciuile kingdō al
 the vngodly put downe. This erreure those fu-
 rious parsonnes haue taken forth of the psalme
 where it is written in this wyse, let the saintes
 be ioyful with gloze, let the reioyse in their bed-
 des, let the prayes of God be in theyr mouthe,
 and sharpe sweardes in their handes, that they
 may be auenged of the hethē, & rebuke y^e people
 y^e they may binde their kinges in chaines, & their
 nobles wth linkes of yron. That they may be auē-
 ged of the as it is writtē, such honour haue all
 his saintes. This psalm they haue carnally wze-
 sted to their purpose wheras if it be wel cōside-
 red it maketh nothig wth the al. For it is cōtrary
 to this doctrine to forbid vnto y^e subiectes of this
 kingedō politike or ciuill workes. As to here any

heresy of
 papistes

Chilia-
 stes.

Anabay-
 tistes.
 Storke
 Moner-
 ary,
 Piperie.
 psal. cxlix

Common places

temporall office, to playe the kynge, the mayre, the constable, the sherif, or anye other inferioure rowmes, to bye, to sel, or to exercyse any maner of constracte in the world.

¶ Of resurreccion. Capi. LIII.

Diffinition. **T**he resurreccion of the deade is wherby in the last daye all men shall ryse agayne from death, the good to euerlasting life, the wicked to euerlastynge punishment.

¶ Probacion of the diffinition.

Joh. v. e **¶** Meruaple not at this (sayeth Christ.) **mat. 25.** The houre shal come when all that are in the graues shal heare his voyce, and shall come forth, they that haue done good vnto the resurreccion of lyfe, but they that haue done euyl, vnto the resurreccion of damnacion.

Causes **¶** The vniuersall cause of the resurreccion is the promysse of God, wherby God promyseth in scripture the resurreccion. Whither also maye be reduced such places of scripture as treat of the resurreccio, namely **Esay. xxxvi. lxvi. xxiii. Daniel. xii. Pleas. xiii. Job. xix.**

¶ Weshyde the forcsarde cause of resurreccion Christ also is cause specially for the godlye, accordinge to **Paul. i. Corinthiorum. xv.** where he proueth the resurreccion by the example of hys resurreccion of Christ in this wyse. Christe rose from death to lyfe, ergo the deade also shall ryse agayne. The same argument he vseth in hys firste epistle to the thessa. capi. iiii. where he sayeth in this wyse, for yf we beleue hys Iesus dyed, & rose againe, euē so them also which slepe by Iesus, God wil bring agayne wryth him. In hys same place

place the apostle also describeth the maner and forme of the resurrection.

The resurrectiō shal be one syngle thyng and cōmon to al mē euē an vprisyngē atwel of h̄ vn- **Partes**
godly as of the godly but vnto diuerse endes.

For asmuche as two sortes of men shall rise agayne a godly and vngodly, therfore there be .ii. **Effectes**
sortes of synall effectes to be made of the resur-

rection. The godly shal haue these effectes folo- **John. v**
wyngē them. To rise vpon vnto euerlastyngē lyfe. **i. Thes.**

To be with the lord alwayes accordyng to Pau- **iii. d**
les sayyngē. And so shal we euē be with h̄ lord.

The vngodly shal folow these effectes. To rise **John. v**
agayne to euerlastyngē punyshementes. To be **math. 25**

for euermore with the deuyl and his aunghels.

Contraries to resurrection be these. To deny **Cōtra-**
with the Saducians, Simonians, Archonty- **ries.**

kes, Hierarchites & other heretykes the resur- **Saddu-**
rection of the deade. To say with the Chiliastes **cians.**

that there shalbe after the resurrection in earth **Simont**
a cruel kyngedome iuduryngē a thousande ye- **ans.**

res. in which shal raigne the godlye with Christe **Archon**
in all kynde of pleasure. To holde with the Se- **tykes.**

leucians that there shal be no resurrection at al **Hierar-**
in tyme to come, but that it is nowē dayly made **chites.**

in the regeneracion of the children of God. To **Chili-**
say with the heretykes of Araby that the soule **astes.**

peryssheth together wryth the bodye. To be of the **Selen-**
same opinion that Manicheus was, which said **cians.**

that his hearers or discyples were resolued into

the electe or baptes of the electe, and that the

other soules returned into wyldē bestes.

To holde wryth certayne heretykes that the

fewles of wycked parsonnes be conuerted in

Common places

**Epicuri-
ans.**

**Marci o
Basilides.**

**Valen-
tinus.**

**Anabap-
tistes.**

**iii. Est.
iii. d**

to deuils and into other beastes accoꝝdyng to
their desertes. To say the deade forthwith after
their deathe do ryse agayne by the example of
Christ. Against whom Tertulian disputeth in
his boke de resurrectione carnis, to holde wꝝth
the Epicurians and wꝝ certayne other philoso-
phers that al thinges be at a poynte after deeth.
To holde wꝝth Marcion, Basilides, & Valenti-
nus that we shal not ryse agayne in flethe. To
holde that the hole man shal not ryse agayne but
oneyꝝ eꝝther the flethe, eꝝther the soule, eꝝther
the spirite, againste whiche erreure dysputeth
copiously Tertulian in his boke de resurrecci-
one carnis. To graunte a spiritual resurrecci-
on after this lyfe. To holde anye other causes
of the resurrection than the promise of GOD
and the resurrection of Christe foz whose cause
the godly shal ryse agayne, and foz whose cōtēte
the vngodlye shal be damned ryfynge agayne to
theyꝝ eternall damnacion. To make two resur-
rections one of the flethe oꝝ body, an other of the
soule oꝝ spirite. To holde wꝝth the Anabapti-
stes that the soules of the damned parsonnes
shall ryse agayne the seconde tyme vnto euerla-
stynge lyfe when they haue ones suffered pu-
nyshmente ynoughe foz theyꝝ synnes. This er-
roure they haue taken by the occasyon of that
texte in the psalme where it is said non imper-
petuum irascetur deus neque in eternum com-
mouebitur. God shal not be angry perpetuallie,
neyther shal he be moued foz euermore. Itē out
of the fourth boke of Esdras where hel is lyke-
ned to a matrix. To dispute fondly and super-
sticiously besyde the worde of God of the maner
and forme of the resurrection.

Of euerlastinge lyfe. fol. clvi.

To iudge of the resurrection after the iudge- Saduci-
ment of reason leaurnge the worde, lyke as Sa- an.
ducians do iudge of the resurrection in the gos mar. 12 d
pel, where Christ calleth them backe agayne fro mar. xxi
the iudgemente of reason vnto the wooorde of Luc. xx.
God, sayinge: Haue ye not readde in the boke of
Moses. &c.

Of euerlastinge lyfe. Capi. liii.

Euerlastinge lyfe is a certayne and sure Diffini-
knowledge of God and of our Lorde Je- tion.
sus Christe, whiche begrnneth here in
... saythe vnder a sure hope, and in spirite,
and shall be made manifest after this lyfe vnto
perpetual ioye and immortal inheritaunce.
As thou haste geuen vnto hym power ouer Proba-
euerye fleashe and all whyche thou haste geuen cions.
vnto hym that he maie geue vnto theym euer-
lastinge lyfe. Howe this is the euerlastinge Joh. 17.
lyfe that they shoulde knowe thee onely to be the
true God & whom thou haste sent Iesu Christ.
The reste of the diffinicion proueth the apostle
Peter in his first epistle. ca. i. Blessed be God &
father of our Lord Iesus Christ which through
his aboundaunt mercy begat vs agayne vnto a li-
uely hope by his resurrection of Iesu Christ fro
death, to enioy an inheritaunce immortal & vnde-
fyled and vperishable reserued in heauen for
you whyche are kepte by the power of GOD
throughe faith vnto saluacion, which is prepa-
red alreade to be shewed in the laste tyme.
when ye shall reioyce, thoughe nowe for a
season, ye nede requyre, ye are in heauynesse
through manyfolde teintacions that your faith
ones

Common places

**Epicuri-
ans.**

**Marci o
Basilides.**

**Valen-
tinus.**

**Anabap-
tistes.**

**iiii. Esd.
iii. d**

to deuyls and into other beastes accordynge to
their desertes. To say the deade forthwith after
their deathe do ryse agayne by the example of
Christ. Against whom Tertulian disputeth in
his boke de resurrectione carnis, to holde wth
the Epicurians and wth certayne other philoso-
phers that al thinges be at a poynte after deth.
To holde wth Marcion, Basilides, & Valenti-
nus that we shal not ryse agayne in flethe. To
holde that the hole man shal not ryse agayne but
oney ether the flethe, ether the soule, ether the
spirite, againste whiche erreure dysputeth
copiouslye Tertulian in his boke de resurrecci-
one carnis. To graunte a spiritual resurrecci-
on after this lyfe. To holde anye other causes
of the resurrection than the promyse of GOD
and the resurrection of Christe for whose cause
the godly shal ryse agayne, and for whose cōtrite
the vngodlye shal be damned resynge agayne to
theyr eternall damnacion. To make two resur-
rections one of the flethe or body, an other of the
soule or spirite. To holde wth the Anabaptis-
tes that the soules of the damned parsonnes
shal ryse agayne the seconde tyme vnto euerla-
stynge lyfe when they haue ones suffered pu-
nyshmente ynoughe for theyr synnes. This er-
roure they haue taken by the occasyon of that
terte in the psalme where it is said non imper-
petuum irascetur deus neque in eternum com-
mouebitur. God shal not be angry perpetuallie,
neither shal he be moued for euermore. Itē out
of the fourth boke of Esdras where hel is lyke-
ned to a matrix. To dispute fondly and super-
sticiously besyde the worde of God of the maner
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pel, where Christ calleth them backe agayne fro
the iudgemente of reason vnto the woorde of
God, sayinge: Haue ye not readde in the boke of
Moses. &c.

Saduci-
ans.
mar. 12
b
mat. xxi
Luc. xx.

Of euerlastynge lyfe. Capi. liii.

Euerlastynge lyfe is a certayne and sure
knowledge of God and of our Lorde Je-
sus Christe, whiche beynneth here in
... saythe vnder a sure hope, and in spirite,
and shall be made manifest after thys lyfe vnto
perpetual ioye and immortal inheritaunce.

Diffini-
cion.

As thou haste geuen vnto hym power ouer
euerpe fleashe and all whyche thou haste geuen
vnto hym that he maye geue vnto theym euer-
lastynge lyfe. Nowe thys is the euerlastynge
lyfe that they shoulde knowe thee onely to be the
true God & whom thou haste sent Jesu Christ.
The reste of the diffinicion proueth the apostle
Peter in his first epistle. ca. i. Blessed be God &
father of our Lord Jesus Christ which through
his aboundant mercy begat vs agayne vnto a li-
uely hope by & resurrection of Jesu Christ fro
death, to enioy an inheritaunce immortal & unde-
fyled and vpperishable reserved in heauen for
you whyche are kepte by the power of GOD
throughe fayth vnto saluacion, which is prepa-
red alreadye to be shewed in the laste tyme.
when ye shall reioyce, though we nowe for a
season, yf nede requyre, ye are in heaurnesse
through manyfolde teimtacions that your fayth
ones

Proba-
cions.

Joh. 17.

Common places

ones beynge muche moore precious then golde that perisheth, though it be tryed wyth the fire, might be founde vnto prayse, glozpe and honor, at the appearinge of Iesus Christ. ac. Also the apostle sayeth, we see nowe in a glasse euen in darke speakynge, but then we shall see face to face.

The effectes of euerlastynge lyfe appeare also in other places euerye where in scripture, as Apoc. xxi. ii. Ps. iii. Esa. xxxvi. lxiii. lxvi. & they ought to be gathered by the contrarie of the effectes of euerlastynge punishment whiche abideth for the vngodly.

Causes. **T**he cause of euerlastynge lyfe is the promyse of God. for because God hath promised euerlastynge life to such as beleue in Christ, therfore they receiue it. Therfore also the apostle calleth euerlastynge lyfe the gifte of God, and in the. iiii. capi. to the Roma. he ascribeth the inheritaunce not to the lawe but to the promyse. Christ is the person for whome God hath promised eternall lyfe, and for whom it is geuen according to this

Ro. vi. **Joh. v. c** Verely verely I say vnto you he that heareth my wordes, & beleueth on him & sent me hath euerlastynge lyfe, & shall not come into damnacion but is escaped from death vnto lyfe. Item, Christ geueth euerlastynge lyfe to suche as cleaue vnto him by fayth according to this. **Joh. 17.** whom thou haste geuen vnto him, he shall geue the eternal lyfe. To these causes may also fayth be added. for fayth taketh holde of Christ, and so iustification ensueth: but vnto iustification is eternal lyfe annexed.

Partes. Eternal lyfe is not cutte into partes but the scripture calleth lyfe eternal one certen & perpetual

tual toyre in a newe heauen and a newe earthe in which the godly shalbe euerlastynglye wyth God and shal worship God accordyng to Esaye the prophet: and al fleshe shal come to worshyppe before my face.

Esay. 66.

The effectes of eteruall lyfe be taken chieflie of 3 commodities and toyres ensuynge in the life to come, and be these: to haue eternal toyres. For in the euerlastyng lyfe shal cease al waylyng, al sorowe, finally al afflictions and sadnesse. Apoc. xxi. And God shal wype away euery teare from their eyes. To ioy and reioyce euerlastyngly. To worship God perpetuallie. not to fele any moore synne, death, and persecutions. For death also shalbe vitterly deuoured, and God shal wype away euery teare, as afore I sayed. Certes these effectes and semblable of eternall lyfe be far fro al vnderstanding of mā. For euerlastyng lyfe is such a thing as is beyonde the capacite of man, and aboue al humane thinges. As also Chryste teacheth where he sayeth that in the resurreccio of the dead, they shal neyther mary nor be geuen in mariage (that is to say) no earthly nor carnal thing shalbe in the euerlastyng lyfe.

Esay. 65, 66.

Apo. xxi

mat. 22. c

Luc. xx.

Mar. xii

Contraryes to eternall lyfe be these. To saye Contra there is any other more pryncypal cause of euerlastyng lyfe then 3 promyse made to 3 bylruers in Chryst. To graunte 3 euerlastyng lyfe chaunceth 3apists. for our workes or merites. To saye euerlastyng cal. life is a due reward for our workes. To saye fro Dopshe purgatoyre is the waye to euerlastyng lyfe. To errours holde that 3 wicked and the deuyls shall ones at The e last come to euerlastyng lyfe, after they be ones tour of 3 sufficietly purged. To dreame any carnal thing Anabap of euerlastyng lyfe as of pipyng & dauncyng, of catyng nys.

and

Common places

and dyncckynge, of delicate fare. &c. To iudge
of cuerlastynge lyfe by natural reason, leauynge
the open worde of God.

¶ Of Prayer.

Capi. liiii.

! Discrip
tion.



Prayer is an askynge with faythe
of some thing of God, with an ef-
fection of heart, and is geuynge of
thanches for benefites receyued
of God.

Prabaci
on.

esay. xxi.

¶ This description of prayer is
playne because of the two kyndes of prayer, pe-
ticion and thanckesgeuyng: Concernyng the ef-
fection of the heart, we be aduertised by the pro-
phete Esay. This people (sayeth the Lorde) ap-
procheth vnto me with their mouth, & honoꝝ me
with theyꝝ lippes, but theyꝝ heart is farre from
me. &c. Concerning sayth Christ sayeth. Mark.
xi. Therefore I saye vnto you, what so euer ye
aske when ye praye, beleue that ye shall haue it,
and it shall be done vnto you.

Partes.

Inuoca
tion.

Peticio.

¶ There be two kyndes of prayer, callinge on,
or petition and geuyng of thanches. Callinge
on or petition is in wherche God is called vpon
in some thyng, or wherein anye thyng is
asked of God. To this kynde of prayer pertaine
suche psalmes as be petitionary or inuocatory,
in which thou mayest very wel beholde the force,
nature, and forme of calling on. Such be these,
Psalmes. xi. xii. xxi. xxiii. xxxiii.

thankes
geuyng

¶ Geuyng of thanches, is whereby we render and
peld the thanches to God for the hearinge of youre
prayer, & for thynges receyued of God. Vnto this
kinde of prayer, pertaine such psalmes as be de-
mon-

moſtratiue cōterning praifes & thākes for ſ de-
liuerpe out of perils, & for other benefites, as be
theſe pſalmes. iii. xvi. xxix. xxxix.

¶ Causes of the whole praier be ſ cōmañdemēt, Causes
prompſe, ſayth, and neceſſite. Of ſ two former
cauſes, thus ſpraketh Chriſte. Aſke, & it ſhalbe
geuen you. Itē, what ſoeuer ye ſhal aſke ſ father i. Joh. vi
in my name he wyl geue it you. Of ſayth ſpea-
keth Paul Ro. x. How ſhal they cal on him vpo
whome they haue not beleued. Item, Marke vi.
Chriſt ſaith: what thing ſo euer in your praier
ye aſke, beleue that ye receyue it, & it ſhalbe done
vnto you. Undoubtedly vnto Chriſte for whose
cauſe we be heard of God ſ father, is required
ſayth, which taketh holde of the promiſe wherby
god hath promiſed ſ we ſhall be heard in Chriſt.
This ſayth is eſpied very well in ſ miracles of
Chriſt in ſ goſpel, wherc alway before any mira-
cle was declared, ſayth went before, althoughe the
euāgelistes haue not alway ſet it out. Neceſſitie
the fourth cauſe of praier, proueth Eſay ſ pro-
phet where he ſaith: Lord in their ſtraytes they
haue ſought thee. So Susanna forſaken of all,
began to crye to ſ Lorde: So Jonas ſ prophete
being in ſ whalies bely poured oute his prayers
to God: ſo Dauid euer among praiceth in his ne-
ceſſitie & perils, he is heard & geueth thanks to
God. So alſo Chriſt in ſ orcharde praiceth. And
theſe forſaيد cauſes do properly belonge to in-
uocation or calling on: thanchelſgeuinge taketh
his propre cauſe of the ducty. For in ſ we be the
people of God, God heareth vs: yea, & in maner
he ouerwhelmeth vs w his benefites. Therefore
we owe of ducty to render thanches, beſide whi-
che God requyret of vs none other recom-
penſacion

Eſa. xi.

Dan. x.

Jona. ii.

Mat. 16.

Mar. 14.

Luc. 22. c

Common places.

penſacion or rewarde for his benefytes, as euery where the ſcripture teſtifieth.

Eſſectes ¶ Theſectes of prayer that demaundeth or cal
of perils
on ſinuo
leth on the Lord, be theſe. To be hearde of God.
ſacion.
To obtayne our demaundes. To be deliuered
from euils or perils. But theſe eſſectes do not

Hath.
vii. b.

chaunce euen for the ſelfe prayer ſake, but for
the promiſe ſake added to the prayer, accordyng
to this, aſke and it ſhalbe giuen you. Now by
cause Chriſte byddeth vs pray, and hath promiſed
hearynge of the father, euen therefore we be
hearde. Furthermore theſe eſſectes be brought
forth of God, and ſomtymes they folowe not the
prayer whiche thinge neuertheles is not done
wythout our greate vtilite and proſpitye. For
lyke as a wyſe and prudent father giueth not
forth with all thynges to his ſonne that he aſketh

Note
this ſp
mplitude

E

vnwilly, or of other cauſes, ſo the heuenly
father knoweth the opportunitie of tyme when to
giue, to graunt, and to heare vs, and that for
our incredyble proſpitye, wherefore no tyme of hea
rynge ought to be appoynted vnto God. But
when we haue made our prayer, we muſte abyde
with all patience till it pleaſeth God to graunte
vs our requelles frome whens therfore procede
theſe offces of prayer. To praye alwayes. Eccl.

Luke.
xbii.

xviii. Be thou not letted alwayes to pray. Item
in the goſpell of Luke we be commaunded of
Chriſte ſtill to praye and not to ſlumber. Loke
there vpon the parable of the wicked iudge. Item
to be inſtant in prayer. To praye withoute
ceaſinge.

Col. iiii.
i. Theſa
iiiii.

Eſſec-
tes of
thankes
giuinge

¶ Theſectes of giuinge thanks to God be
theſe. To prayſe God, to reder thanks to God,
to magnifye God, to confeſſe his name: Theſe
eſſectes

effectes be called in scripture the sacrifice of prayse, and frutes of our tppes, whyche we offer to God for hys benefites towarde vs. Now as in the effectes of petycon and inuocacyon be excluded the circumstaunces of tyme and of places, so also in thanksgyuing.

Ebr.
xii. f.

Contraries to the true prayer are these. To make of prayer a worke that of it selfe deserueth iustifycacyon, hearynge and other thinges. To worship sayntes: to call on sayntes. To bynde prayer to certeyn circumstances of places, of tymes, &c. To praye without fayth and hope of hearynge. To praye with a wauerynge mynde. To praye without necessitye or when thou hast not occasyon to demaunde anye thyng of God. To mumble by certayne psalmes or prayers in bayne. contrarie to the seconde commaundemēt thou shalt not take the name of God in bayne. Not to praye or call on God or geue thanks for benefytes receyued for hym, sith we haue a commaundement to praye, to cal on, and to geue thanks. To holde that our prayers be hearde of God euen for our workes sake bycause we praye, and not bycause of the promys made that the prayers shal be heard. To leue praying when God heareth vs not forth with. To expounde the commaundement of scripture of praying all wayes; nyght and day to kepe in the temple and to mumble by prayers. To praye to thintent thou mayst be sene and prayed of men, after the facyon of hypocrites. Mat. vi. To be a blaber & prittier paterter when thou prayest. Mat. vi. To prefer or matche prayers deuised of mē with the Lordes prayer, named the pater noster. To desire that God doth defer the tyme of hearyng vs

Contra-
ries.

The er-
ror of fry-
ers and
mōckes.
The er-
ror of,
saynte
men.



The er-
ror of tē-
ple men.

Hipocri-
tes,
Dittier
patte-
rynge

Common places.

to our own profite and commoditie. To denie
 þ prayer may be applyed for þ necessities of other

Of Rule Capi. I. II.

Distinc-
 cyon.

Rule is Gods ordynance, to appoynt
 good and profytable thynges to be done
 to punyſh the faulte, and ſaue the vn-
 faulte, whyche is to be obeyed, not onely
 for wyath, but alſo for conſcience ſake.

Roma.
 xiii. a.

¶ Proues of this diſtynccion.

There is no power (ſayth Paul) but of God,
 the powers that be, are ordyned of God, whoſo-
 euer therfore reſyſteth power, reſiſteth Gods or-
 dynance. And they that reſiſt, ſhall haue to the
 ſelues damnacion. &c. Hither percyue many ſen-
 tences out of the prouerbes of Salomon, whych
 conſirme the cruill and tempoꝛall power to be
 the ordynance of God, as this ſentence: Per
 me reges regnant. &c. By me the kynges regne
 and prynces make iuſte lawes, through me Loꝝ
 des beare rule, and all iudges of the earth exe-
 cute iudgement. Here Salomon ſignifyeth that

Prover.
 viii. c

Prover.
 xvi. b.

the tempoꝛall power is ordyned by the worde of
 God. Item he ſaith: Diuiniatio in labiis regis,
 in iudiciis non errabit os eius: that is, diuina-
 tion is in the lippes of the kyng and in iudge-

Rom. iii. b

G

ment his mouth ſhall not erre. &c. The offyces
 and partes of a ruler be declared of thapoſtle
 Paule by theſe wordes: wilt thou be without
 feare of the power, do well then, and ſo ſhalt thou
 be praiſed of the ſame, for he is the mynyſter of
 God for thy welth. But if thou do euyl: the feare,
 for he beareth not the ſwerd for nought, but is
 the mynyſter of G O D to take vengeance on
 them that do euyl. The ſelfe ſame offyces be put
 of Peter. i. Peter. ii. Furthermore the ruler
 ought

oughte to prescrybe and commaunde his sub-
iects luche thynges as be ryght profitable, and
to punyssh the euill, and saue the innocente for
the conseruacion of publique peace and hone-
stye. And lyke as rule is the ordynance of God,
so the ordynance of the ruler and his offyces
God ascribeth to him selfe, lest a man holde co-
ntemne them or set them at nought, accordenge
to the sayde text of Salomon, diuination is in
the mouth of y^e kyng, neyther his mouth shal erre
in iudgemēt. Itē a true measure & a true bal-
launce are y^e Lordes, & he is y^e autho^r or weightes
¶ The office of the ruler concerning the prescri-
bynge of ryght and profitable thynges in a cō-
mon wele is set forth by a goodly description of
Cicero in his .ii. boke de legibus. But concer-
nyng our obedyence towardes the ruler, thus
writeth thapostle in his Epistle to the Romans.
wherfore ye must nedes obey (saith Paule) not
for feare of vengeaunce only, but also because of
conscience, that is that the conscience be not spot-
ted wth synne. Whither pertain such sentences
in the proverbes of Salomon as teache that ru-
lers are to be feared, as Pro. xvi. Indignacio re-
gis nūciū est mortis, at vir sapiens placabit.
The kinges displeasure is y^e messēger of death,
but a wise mā wil pacify hī. Itē i an other place.
The terrour of the kinge is as the roynge of
the lion, he that offenderh him his soule synneth.
¶ The causes of rule be these: God whose ordy-
naunce it is, & y^e persōs orderyed to elect the ru-
ler (where as it goeth by elecciō) or a iust tytyle
of inheritaunce (where it goeth by succession) of
blood to thynnt all thynges be done in order.
The formal cause is taken oure of the priuile-

Prouer.
xvi. b.

Cicero.

¶

Cantab.

Common places

ges of the Emperours, Kynge and princes, or by anye other vsage whereby the ruler is constitute.

Partes. Of temporall rulers, some is superiour and head, other be inferiours and vnder powers.

Efectes The effectes of the magistrat or ruler be his seife offices, whiche he exerciseth for the profite and auayle of hys subiectes, as to prescribe that is egal and profytable. To ordeyne and institut a certayne and sure policie stablyshed wyth good and honeste lawes. To defende the gylties, to

i. pet. ii.

punyshe the gyltye, to putte of wronges. To mayntayne tranquillitie and quietie. To defende a peasible and quiet lyfe, for to that purpose well the apostle that subiectes shoulde pray for their kynge, euen that we maye lyue (sayth he) a quiet and peasible lyfe in all godlynes and honesty. To reuenge wronges done to his subiectes. To punyshe euill. To be dread of euill doers. To preserue and conserue a publyke honestye and peace in the worlde. Of thys effectes and offyce haue wrytten manye excellent, wyse, and politike lerne men, as Plato, Aristotle, Cicero and other. To accepte the worde of

i. Ti. ii b

Ro. xiii.

Plato.

Aristo.

Cicero.

God accordyng as is commaunded in the. ii. ps. **Nunc reges intelligite.** Nowe ye kynge be ye wyse, be ye lerne, ye that are iudges of this earth. Serue ye the Lord with feare. &c. Now to serue the Lord with feare, is to receyue and take his worde. Item the offyce and parties of a prince is to se that the true & sincere religion of god be set forth to his subiectes, accordyng to the example of Salomon who ordeyned the offices of the

ii. Pa. 3.

Priestes by certayne courses and dayes. Item accordyng to the example of kynge Josaphat.

ii. Para.

ii. Para. xlviii. of Ezechias. ii. Paralipominium
xlviii. Item in the booke of Iosue, capitulo. viii.
it is wrytten how Iosue the captayne red vnto
the people the booke of Deuteronomium, euē al
the wordes of the lawe, bothe the blessinge and
curse, accordinge to al that is wrytten in the
booke of the lawe. Finallye it is the office of the
ruler to nouryshe and mayntayne the teachers
of the pure religion, vnto whiche office ꝑ pro-
phete Esay exhorte the rulers, where he wry-
teth that kynge shall be the noursynge fa-
thers of the churche, and Quenes shall be the
noursynge mothers.

Esay.
clix. f

Contraries to the lawfull rule and tempozal
power be these. To denye that tempozall power
is the ordinaunce of God, contrary to the open
place of Paule. Romanorum. xiii. To save in
depression the dignitie of tempozall power
that is the ordinaunce of nature. To holde that
tempozal rule is a casuall ordinaunce, whiche
men ordayne amoniges them selues by fortune
and chaunce, as they dyd other thynges.

Contra-
ries and
errours

To save that an vngodlye ruler oughte not to
be obeyed in tempozall or cyvill thynges, con-
trarye to the example of Ioseph, of Daniel,
and other saintes which haue lyued vnder wic-
ked magistrates, in hyghe obedience.

¶

To holde that the gospel dothe abrogate cyvill
power, whereas in dede the gospell onely par-
tayneth to the conscience, and in suche thynges
as we haue to do wyth God. To denye that we
owe obedience in all cyvill thynges vnto cyvill
Magistrates and tirauntes, contrary to ꝑ place
of Peter whiche requyrez obedience vnto

Euen it
rantes
ought of
a christe
mā to be
obeyed.
i. pet. 2. c

Common places

the heedes, not onely yf they be good and curtesous, but also yf they be frowarde. To saye there is any other cause of disobedience of some subiectes towardes their rulers then the iudgemēt of reason. For where as reason vnderstandeth not that the temporal power is the ordinance of **G D D** it despyeth and thinketh it a thyng vnworthely to obey. To denye that a good ruler is a synguler gyfte of **G D D**, contrarpe to the place of Ecclesiasticus where it is sayde.

Ecc. 7. a

The power of the earth is in the hande of God, and when hys tyme is he shall set a profitable ruler vpon it. To denye that an euill ruler is geuen for the synnes of men, contrarpe to this of the prophete. For the synnes of the people hathe he made hypocrytes to raigne. Also the prophet Esay. capitulo. iiii. I shall geue children to be theyr prynces (sayeth the Lorde) and babes shall haue the rule of you. Item Salomon say-

pro. 28. a

eth in hys prouerbes. Because of synne the lande dothe ofte chaunge her pryncce. To graūte that subiectes maye auenge themselves of their owne iniurpe, contrary to this of Christe. He that strykerh wryth the swearde shall wryth the swearde peryshe. To deny that the counsels, the statutes, iudgementes, and the reygnes of kyn- ges and rulers be of **G D D**, contrary to these places folowynge. Prouerbiozum. vi. Dinia- tion is in the lippes of the kynge. Item Job. God casteth not away the myghtre ones because he hym selfe is myghty. Prouerbiozum. xxi. The hert of the kynge is in the hande of the Lorde, lyke as the ryuers of water he maye turne it whether so euer he wyl. Item the weightes and euen measures be the iudgement of the Lorde.

mat. 26. c

John.

xviii. b

Co

To holde we oughte to obey rulers, commaunds
 denge wycked thynges, contrarie to this of Pe-
 ter, it behoueth rather to serue God then men. Act. 4. d.
 Neyther woulde Mathathias as we rede in the
 firste of the Machabees, ne his sonnes in anye i. macha.
 wyse obey the kynge Antiochus commaundinge ii. b
 to sacrificce to ydols agaynste the commaunde-
 mente of God. In lyke wyse neither the prophet
 Balaam woulde obey kynge Balac. To save Nu. 22.
 that the election of publique officers and magi-
 strates doth not rather partarne to princes, al-
 dermen or suche as be in authoritic, then to the
 multitude of subiectes, whyche for their rude-
 nes, and lacke of experience in cyuill thynges be
 for the most parte boorde of iudgement and blind-
 ded. To holde that the felicitie of common wea-
 les standeth in alteringe rulers. To dysturbe
 the common peace for the election of the ruler.
 To pluke violentie vnto them the election of
 the ruler, agaynste the olde priuileges lawes,
 and customes. To vsurpe the office of a king or
 ruler withoute lawfull callynge or election.
 To holde that God dothe prospere suche ruler
 as violently or tyrannicallie, that is, withoute
 lawfull vocation vsurpeth any rule, contrarie to
 the open examples of histories and very experi-
 ence. To graunte that anye imperies or kynge-
 domes maye be constitute, and ruled withoute
 heroical men indowed wyth noble and heroicall
 vertues, for which mater loke vpon Plato. To Plato. ii
 decyde the cyuill magistrate or ruler into the de Legi-
 secular and spiritual ruler. To denye that suche bus.
 subiectes as resiste the tēporall power & refuse
 oftētimes lyght burthens be not moze greuously
 punished of God, as the prophet Iere. also wry-
 teth. Thus saith the Lorde, thou haste bro- Jer. 28. d

Common places

G

ken the cheynes of wodde, and thou shalt make
for them cheynes of yron. To deny that the diso-
bedient and sedicious subiectes agaynst the
prynce and ruler be moost greuously punished
of God, accordynge to the example of Dathan,
Abirō, and Chore, as is red in the boke of Nu.
xvi. Item accordynge to the example of Sabyre.

ii. re. xv.

To say there may be such a prynce or ruler as
may please al his subiectes where as the good
kyng David contrarily was reported of Ablos-
ion his owne sonne & he was not egall in iudge-
ment vnto the people, also Salomō that he gre-
ued the people so much. To forbid with & Ana-
baptistes temporall power vnto christen men,
contrarye to the open examples of scripture
wheras Joseph and David whiche beleued in
Christe bare temporall rules, Cornelius as we
rede in the actes was an officer of Rome. Item
the Centurio in the gospel with infinite other.
To forbid vnto Christen rulers, batels in de-
fence of their subiectes, execution of iudgemen-
tes with the swearde vpon the transgressours, &
other ciuil offices wherby realmes and imperi-
es be kepte, maintayned, and conserued. So A-
braham was a christen man for the faith whiche
he had in Christe, and yet neuerthelesse he made
many warres. So king David and other. To
saye, that to playe the ruler is to playe the thefe
and robber. This errour is against the honesty
of the offices of kynges and ruiers whose offi-
ces be to defende his honeste subiectes, to kepe
common peace, &c. whiche offices to do, is not to
playe the thefe. For althoughe there be founde
some rulers whiche do exercise robberres pel-
lagies and theftes, yet the office remaineth of
it

Holpe &
godlye
parsons
haue
borne
rule.

Wp-
ked and
knauth
erroure.

it selfe good, neyther oughte it to be dysprayed,
 because of certayne euill officers. To holde by mat. xx c
 this place of the gospel, the kynges of the gen-
 tyles haue rule ouer them. &c. that a chursten
 man can not beare office or rule. This erreure
 springeth of the myſvnderſtandynge of ſ com-
 pariſon where Chriſt compareth the apoſtles
 which were ſubiectes with kynges conſtitute in
 lawfull rule. To denye vnto rulers their cu-
 ſtomes, tributes and taxes, to ſ ſuſtentacion,
 and mayntenaunce of their Empire or Kynges-
 dome, cōtrary to the place of Paul. Roma. xiii
 where he ſapeth: geue tribute to whome tribute
 belongeth, cuſtome to whom cuſtome is due. &c.
 To deny due reuerence to the ruler. contrary to
 Paule, who ſareth: geue honoure to whome ho- Ro. x. b.
 noure partayneth. To depole and put downe
 the magiſtrate and ruler by the ſubiectes, and
 to make newe rulers, where as theyz former ru-
 lars wyl not receyue the goſpel, whyche errour
 was in māner the deſtruccion of a ſorte of citi-
 zes in Germany. To neglecte the office commyt-
 ted vnto hym, or negligently to regarde hys of-
 fyce. For where as the ſcripture preſcrybeth to
 officers and publique miniſters their offices,
 it wyl haue them alſo accordyngly to execute the
 ſame, to defende the good and puniſhe the bad,
 Hither pertaine ſuche exhortacions in the pro- Erneſt
 phetes as exhorte the rulers to erneste admini- admini-
 ſtracion of the common weale, as Eſay. i. Verne ſtraciō.
 to do ryghte, applye youre ſelues to equitie, de-
 liuer the oppreſſed, helpe the fatherles to hys
 ryght, let the wydowes complaynte come before
 you. Item the prophet Zacharye capitulo. vii.
 Execute true iudgemente. &c.

Common places

To regarde slouthfullye the offices of a ruler,
when thou seest thy subiectes rebellious and se-
ditionous, whiche coul by lytle and lytle destroyeth
common weales.

Of Wedlocke. Capi. I. II. III.

Distinction.

Wedlocke is the lawfull couple of man and
wyfe, ordeyned indissolublye to brynge
forthe chylde, and to eschewe fornication.

Probations.

That matrimonye is the couple of man and
wyfe doubteth no man. This worde (lawefull)
excludeth all gyle and fraude which may chaunce
about parsons contractynge matrimony. Now
the former effecte of matrimony, whiche is, that
it is ordeyned to the procreacion of issue, proueth
the place of Genesis. capitulo. i. Crescite et mul-
tiplicamini. Encrease, & be ye multiplied. The
latter effecte declareth Paule to the Corinthi-
ans wrytynge: It is good for man not to touche
a woman, neuer thelesse to auoyde fornicacion let
euery man haue his wyfe, and let euery woman
haue her husbände. As touchynge the institu-
tion, God did institute wedlocke. Gene. ii. I ad-
ded this terme (indissolubly) that is to saye, vn-
departably or wout breakynge, that a man shuld
not thinke that wedlocke ones lawefullye made
can be vndone and broke, which thing Christ him
selfe forbiddeth sayinge. That God comyned,
let no man seperate. Howbeit where aduourtye
commeth betwene, there is no longer wedlocke.
For the promesse geuen is broken, wherefore in
suche case it is lawfull, accordynge to the doc-
tryne of Christe to seperate the parsonnes
whiche

whych before were contracted in Marrymonye. Causes.

T Causes of wedlocke be these: God the instructor, the consente of the parentes, or of suche as supply theyr rowmes, and of the persons cōtractynge. Item the lawes as well naturall as politerque, the customes of the countrey. &c. For marrymonye belongeth also to cruill and politerque thinges, wherefoze the lawes of nature, of princes, the customes of the countrey maye not be neglected about Marrymonye.

Wedlocke is of one kynde, that is to wpte, **Partes.** the lawefull couplng of man and wyfe, by the agreement of bothe.

T Effectes of wedlocke be these. To brynge forth chyldren. Genesis. i. This effect although it propelye belongeth to wedlocke, yet it chaunceth not without the singular blessinge of God or grft of the Lorde, wherewith God rewardeth suche as feare him, accordynge to the prophete: Blessed are all they that feare the Lorde and walke in hys wayes, thy wyfe shal be as the frut full vyne vpon the walles of thy house, thy chyldren lyke the olyue braunches rounde aboute thy table: so thus shall the man be blessed that feareth the Lorde. To be a remedy agaynste fornicacyon. To be a signe of Gods well towar- des vs in that we know this kynde of lyfe please God, and therfore is decked wth the promyses of God, and wth the worde. To be a token of the spirituall wedlocke and felowshyp, wherche is betwene the churche and Chryste accordynge to Paule. This is a great mystere but I speake betwene Chryste and the congregacyon.

Effectes
of matri
monye.

Psal. c.
xxvii.

i. Corin.
vii. a.

Eph. v. g

Contra-

C Contraries to Marrymonye be these. To tres-
saye

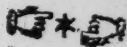
Of Matrimonye. fol. clrb.

the infidelitie or vnfaithfulnes of eyther of the
personnes in matrimonye breaketh matrimo-
ny, contrarie to the Apostle. i. Corinthians.
vii. To saye it were not better to marie then
to burne in outwarde concupiscence and lustes.
To exerceyse frowardnes and vngentlenes in
matrimonye. To regarde matrimonye
loathfulye, or not to sustayne lo-
uenglee suche thynges
as pertaine
vnto it.

):(

*The ende of the Common
places of Erasmus
Sarcerius.*

ΤΕΛΟΣ.



The Table.

The Table of the Common places
handed in thys present Booke.

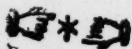
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FINIS.

Imprynted at London by Ny-
colas Hyll for Abraham Wele,
dwellyng in Pauls church
garde at the signe of
the Lambe.



Anno Domini.
M.D.LIII.

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